THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For DECEMBER, 1806.

Αισχρὸν κρίνειν τὰ καλὰ τῷ πολλῷ ψόφῳ.

ARISTOPH.

ORIGINAL CRITICISM.

The Climate of Great Britain; or Remarks on the Change it has undergone, particularly within the last Fifty Years. Accounting for the increasing Humidity, and consequent Cloudiness and Coldness, of our Springs and Summers; with the Effects such ungenial Seasons have produced upon the Vegetable and Animal Economy. Including various Experiments to ascertain the Causes of such Change, &c. By John Williams, Esq. 8vo. Pp. 358. Baldwins. 1806.

THERE is an anecdote circulated of King Charles II. that soon after the institution of the Royal Society, he was present at one of the meetings where the cause was investigated, why, on immersing a carp in a tub brimful of water, none of the water would overflow. The monarch wished to see the experiment tried; a carp was procured, and put gently into a vessel quite full of water, a proportional quantity of which, as might naturally be expected, flowed down the sides of the tub. Something like this strikes us with regard to the work before us, which investigates the cause of an effect, which it is our decided opinion, from much experience and investigation, does not exist. Of the truth of this opinion, the writer of this article is a tolerably competent judge for 45 of the 50 years particularly mentioned in the title-page; but for the last 31 or 36 years (viz. from 1770 or 1775) to which the author, in the body of the work, chiefly confines his remarks on the change, he thinks himself fully competent to judge of this fact; not from electric experiments, or investigations

of the barometer and thermometer in his study, or catching the drops of rain in his cistern, but from accurately and attentively observing the weather, which was of consequence to him, from travelling much on horseback in the southern parts of England; from carefully watching the progress of vegetation in the spring, and of the maturity of fruit and grain in the summer and autumn, and remarking the effects of genial rains on the former, and drowning rains on the latter; and, however strange the circumstance may appear to Mr. Williams (of which a word more will be said as we proceed), in one who assumes the office of a critic, from being as a sportsman much interested in the event of a hard, or a mild winter.

We will first see what the author says on the subject of his inquiry, in the introductory Chapter on *Climate*.

"England, from its insular situation, in common with all other islands, must ever experience to a certain degree, a variable atmosphere: the changes of temperature with respect to heat and cold, dryness and moisture, being more frequent and sudden than in countries on the Continent. The climate of this country is universally allowed, by those who have had opportunities of making comparisons, to be the most uncertain of any on the globe. This, perhaps, may be accounted for from its peculiar situation; its distance from the equatorial and polar parts of the earth; its having the great European Continent to the east, and an extensive ocean to the west. Notwithstanding this variableness, however, it possesses many advantages over countries situated between the same parallels of latitude on the Continent; the inhabitants not being subject to the extremes of heat and drought in summer, nor of cold and frost in winter. The greatest defects in the English climate appear to be, the dry cold easterly winds generally prevalent in the spring, and the frequent rain and cloudy skies experienced in our summer months. It has been an opinion universally adopted of late years, that the generality of our summers are more wet, and consequently colder, and our winters less frosty and more mild than they formerly were. This remark has been made not only by speculative, but practical men; by those most observant, because most affected by ungenial weather. Persons ignorant of the strong and uniform connection between cause and effect, are utterly at a loss to account for it, while they acknowledge the fact; and the generality of such persons, being addicted to superstition, do not fail on such occasions to cut the knot they cannot untie, and solve every difficulty by having recourse to supernatural means—the malice of our grand enemy, or the judgments of the Almighty. Hence while this change has been observed, the greater part of the observers have attributed it to that outrageously impious Act of our Legislature, in the year 1752—*for to change the style, with them, is to alter the seasons.* To this has been attributed the cloudy and ungenial weather we have more or less experienced ever since, and the years of scarcity we have so frequently felt. This change, it has been peculiarly remarked, has been taking place since about the years 1770 or 1775. And if we apply for information on this subject to people occupied in rural affairs, whose time has been employed in agricultural or horticultural pursuits, whether or not the generality of our summers have been

been of late years more unfavourable for the production of corn and fruit? the answer is in the affirmative; for the seasons have been invariably more wet and cold than formerly they were. But the inquiring mind on such occasions is naturally roused to investigation, and endeavours to account for the causes of this extraordinary and unfortunate change. We find from astronomical observation, that our geographical position on the globe has not varied materially; for though it has been ascertained that the angle formed by the equator and the ecliptic has been gradually lessening, called the nutation of the earth's axis; and the retrograde motion observed in the apparent situation of some remarkable fixed stars, called the procession of the equinoxes, proves that some alteration annually takes place; yet the ratio is so small, that the aggregate of centuries will not amount to sufficient aberration to justify us in considering this as the *sole* or *principal* cause in the mutability of our seasons. For we do not hear the same complaint of wet cold seasons from our neighbours, who inhabit the same parallels of latitude on the Continent: we may therefore with propriety suppose this increasing disposition to humidity in summer and mildness in winter, is owing to *some change effected on the surface of our Island.*"

"I attribute the humidity, and consequently coldness of our modern summers, to the increased evaporating surface, caused by the enclosing of the open fields and wastes; the multifarious intersections of them by fences, especially with hawthorn; to the increased luxuriance of our crops, by a general system of improvement in the agriculture of the country; to these I may with propriety add the late increase of pasturage, productive of a serious disproportion between that and tillage; to the numerous plantations, more especially of foreign trees, and such whose exhaling power is prodigiously great; and the immense bodies of nearly stagnated water in the numerous canals that have been cut within the assigned period."

That the climate of England has been *varium et mutabile semper*, we are ready to allow, as well as that it has been the general custom, long before the period assigned by Mr. Williams, to abuse it, and look back to some happier æra, when we had brighter skies and more fruitful seasons. Near a century ago Swift tells us, that during a shower—

> "Loitering in coffee-house is Dulman seen,
> Who damns the climate and complains of spleen."

And Dr. Armstrong, in his poem on Health, first published in the year 1744, complains thus of the climate in his time:

> "Scarce in a cloudless day the heavens indulge
> Our melting clime, except the baleful east
> Withers the tender spring, and sourly checks
> The fancy of the year. Our fathers talk
> Of summer, balmy airs, and skies serene.
> Indulgent Nature, O dissolve this gloom.
> Bind in eternal adamant the winds

That drown or wither; give the genial west *
To breathe, and in its turn the sprightly north;
And may once more the circling seasons rule
The year, nor mix in every monstrous day."

Colonel Mitford, in the first edition of his excellent Essay on the Harmony of Language, printed in 1774, makes a remark on this propensity of his countrymen. "We are, I know, in these northern climates, accused, and even apt to accuse ourselves, of a dulness of sense little capable of being affected by the powers of harmony.—Nay, so inclined are we to this self-abuse, that the writings of some may induce posterity, admiring the mild and pleasant climate of the south of England, to wonder how it happened that in the 18th century the sun never shone there."

This general abuse of the climate we remember in our earliest days, and when we had a warm summer it used to be called one of Queen Anne's summers; and for several years after the fatal earthquake at Lisbon, if there was an ungenial year, many people, who ought to have known better, would say the earth had certainly got a jog.—We have been, however, so unfortunate as never to fall in with any of that great majority who imputed the change of climate to the change of the style, and yet, paradoxical as it may seem, we are bold enough to assert, that much of the complaint of the change of climate has arisen from that cause. Much specious argument for a change of climate, though long antecedent to the period mentioned by Mr. Williams, has been drawn from old books of horticulture, where seeds, &c. are directed to be planted at seasons in which they would now perish; and fruits said to ripen at seasons we know they now are never ripe. But it should be recollected, that before the change of style, more than a third part of what is now called June, belonged to May, and so on; and therefore when we are told by Evelyn and Miller, that May-Duke cherries and strawberries are ripe in May, we should do well to remember, that May then extended in the middle of the second week in June.

We shall now advert to our own observations on the weather, and the progress of vegetables, when it will appear there has been no gradual, or progressive alteration of climate, but a most striking difference between one year and another. We shall begin before the period prescribed by our author.

1766—The weather in the beginning of March as hot as Midsummer, followed by a very cold and backward spring. The hawthorns covered with blossom the first week in June, gave, from the tempe-

---

*. From the Meteorological Diary in the Philosophical Transactions of some year within the last ten (we cannot exactly now state which), out of the 365 days, for upwards of 300 the wind was to the west of the north or the south, but mostly the former.—Rev.

rature

rature of the air, the idea of snow; very hot July and August, and fine autumn and open winter.

1767—Spring and summer cold and wet; from the first of August to the middle of October very fine, warm and dry. Very hard winter.

1768—Mild spring summer and autumn. Open winter.

1769—Remarkably fine spring, wet summer, mild autumn, and open winter.

1770—Snow in April, warm summer, mild autumn, open winter.

This brings us to the first æra from which Mr. Williams supposes the change of climate to commence. We will now take the same number of successive years, subsequent to the last period, viz. 1775.

1779—A very high wind, N. E. the first of January, followed by severe frost for a fortnight, succeeded by mild genial weather; the forwardest spring we ever remember, without any check. Some rain in the middle of June, followed by a very hot dry summer and autumn; a plentiful harvest, and a profusion of fruit of all kinds. Hard winter.

1780—Frost continued to the end of February; very cold, wet, and backward spring; snow and severe frost in April. Vegetation not so forward in May as in April the preceding year. Cold summer and autumn, mild winter.

1781—Spring mild and forward; remarkably fine summer; the harvest wonderfully forward, and got entirely in by the middle of August; a very uncommon circumstance. Mild winter.

1782—Coldest and most backward spring we ever remember; hardly three dry days together the whole summer and autumn, except the first fortnight in September, during which most of the wheat was got in; frost set in early in November. This year there was hardly any fruit.

1783—Spring very forward, the early part of it wet; but from the 17th of March to the first week in May, dry, warm, and latterly even hot; but on the 17th of May there was a frost, accompanied with a very heavy snow. Dry summer, followed by the hardest winter ever known since 1740; all the tender evergreens, and even the furze much hurt by it.

We do not think, from this statement, it will appear that our summers have been wetter and colder, and our winters less frosty and more mild since 1775, than they were before 1770. Since the period which we here noticed, there have been several very hard winters, and very hot summers, and many much the reverse. If it were possible to give any thing like an average of the weather in this uncertain climate, as well from recollection of our own times, as the meteorological adages of our ancestors, we should say, that mild winters were more frequent than hard ones, by the proportion of something more than two to one; that cold and wet summers were more frequent than hot and dry ones; that dry easterly winds generally blew early in the spring, and were reckoned inimical to animals, and friendly to subse-

quent vegetation, and that much rain frequently fell towards the middle of July. This appears to have been the general opinion of the weather in the time of our ancestors, and seems perfectly warranted by modern experience; and whoever will turn to the Rules of the Shepherd of Banbury, will find them equally applicable to the weather of the present time. That our winters are often mild, and our summers cold, is the case now, and was, undoubtedly, the case centuries ago. At nine in the morning on the 21st of December, 1805, Fahrenheit's thermometer was at 51 in the open air. The 21st of June, in the same year, was remarkably cold; and though we had no opportunity of making the experiment then, we have no doubt that the thermometer, in less than an hour after sun-rise, was much lower. That the same thing sometimes happened in the time of Elizabeth, though then, as now, reckoned very extraordinary, will, we think, appear from a passage in the Midsummer Night's Dream, where Shakspeare, who gives English manners to Athenian clowns, and English weather to Athenian skies, says:

"———————— Hoary-headed frosts
Fall in the fresh lap of the crimson rose,
And on old Hyem's chin and icy crown
An odorous chaplet of sweet summer buds
Are as in mockery set."

We will now examine what Mr. Williams points out as the cause of this imaginary change of climate. That a great increase or decrease of the woods of any country must have a considerable influence on the climate, must be obvious to every person who has at all investigated the subject; but that this cause must have operated differently from what is asserted, must be obvious to every man of common observation. It is true, many wastes and common fields are enclosed, but it is a fundamental canon of modern enclosers to have the fields, like the farms, large, the hedges kept short, and *no trees* in them. The destruction of timber of all kinds in our woods and forests, is a national evil that has awakened legislative interference; and instead of the ancient mansion, "bosom'd high in tufted trees," every large tree is removed from the vicinity of the dwelling, and instead of the venerable avenue, and the shady rookery, a few solitary trees and occasional clumps are scattered over an extent of dreary lawn, with a view to give it the envied epithet of park-like; and the house is surrounded by a belt of flowering shrubs and evergreens, which are destroyed as soon as they get above the height of a furze-brake, and new ones substituted for them; and, as the new enclosures exhibit the appearance of that harlequin patchwork which, in the opinion of our author, see p. 287, conveys the idea of health and fertility, who ever that runs may read through the whole country, the rapid steps with which the old enclosures are advancing to the same enviable state. Wherever the mania of agricultural improvement has extended its influence, and it is now almost universal, small enclosures are thrown into large ones, all trees

are

are removed from the fences, and the fences themselves are kept short by continual cutting; and instead of "the Vale of Worcester from Malvern, and the Vale of Gloucester from the hill at Towcester, appearing like a forest," they will soon exhibit that motley appearance, which Charles the Second used to say, put him in mind of a beggar's petticoat.

There have been writers of discrimination and ability who have formed very different opinions of the consequence of the increase and decrease of wood on the temperature and salubrity of the climate, and among these is a gentleman of the same name with the author. From Volney's Picture of the Climate and Soil of America*, we made the following extract in a former Review:

"Mr. Volney makes some very curious remarks on the change of climate produced in North America by the clearing the forests, and the cultivation of the soil"—(clearly not turning arable into pasture, which Mr. Williams deprecates through his whole work);—"and, contrary to the generally received opinion, he conceives it to be for the worse. He says, the consequence has been from demonstration, that the winters are shorter, the summers longer, and the autumns more backward, without any diminution of the intenseness of the cold; and he confirms the idea of the deterioration of climate by the experiments of a Mr. Williams (*Quilliams*), and a Dr. Rush (*Rosche*), the result of which is, that bilious fevers always follow the destruction of the woods, the clearing of the lands, and the draining of swamps; and it requires many years of cultivation to make them disappear entirely, or take a milder form; and that pleurisies, and other diseases purely inflammatory, which were formerly almost the only ones known, are at present much less common, which proves an evident alteration in the purity of the air, then more impregnated with oxygen. This opinion Mr. Volney corroborates by his observations in his own country. 'If (he says), within ten years, we have experienced in France a new alteration in the temperature of the seasons, and the nature of the winds that produce it, I will venture to say, that it is because the immense fall and devastation of the forests, caused by the anarchy of the Revolution, have disturbed the equilibrium of the air, and the direction of its currents.'"

Do not let us be misunderstood as applying this to England. At the same time that we again declare it our decided opinion, that the climate of England has experienced no change, we also are convinced, that the alteration in the quantity of wood, either on Mr. Williams's supposition or our own, has not been sufficient to have any such effect; for our old woods certainly have not suffered that devastation which they have in France and America; nor can the modern plantations, if they contain double the quantity of trees destroyed, have yet gained a sufficient size to be either very noxious or very salubrious. In this, however, Mr. Williams will not agree with us; as one of

* See Ant. Jacobin Review, vol. xix. p. 468.

the chief causes of the humidity of our springs, and the early part of our summers, he imputes to the earth being loaded with grass early in the year, on account of the decrease of arable land. We must confess we do not think the cause adequate to the supposed effect; but if it were, it could not have that effect; for grass never acquires thickness enough to shade the ground essentially, before a field of wheat will be clothed with a much greater profusion of vegetable substance.

Another of Mr. Williams's causes of the increasing humidity of the atmosphere we must totally reject, viz. the canals; for surely these ditches filled with water, considering the distance they are from each other, when compared with the whole surface of the country, must be considered as nothing; but not such their effects in another view; and we agree with the author in all that he says in the following passage, except the beginning of the first sentence.

"Independently of the unfavourable influence which canals have on the climate of this country, there are other considerations of high political importance, which imperiously call on the Legislature to withhold their sanction, in some particular cases, from the further extension of the *canal system*. The particular cases here alluded to are, when these artificial rivers are intended to convey produce *from one sea-port to another*: thus, if canals were made to communicate from the counties that raise a surplus of grain on the eastern side of the island, to those which consume this commodity on the western side, as, for instance, from Norfolk to Lancashire, such an internal navigable communication might, perhaps, add wealth to individuals, or facilitate the conveyance of grain, without risking the article to damage or loss by sea; but, in a national point of view, it it would be impolitic in the extreme, as such communications through the interior of the island would lessen the coasting trade. A sailor may be as perfectly initiated in the art of navigation, and its tactics, by sailing from Lynn to Liverpool, and from Liverpool to Lynn, as by a voyage to the West Indies, and, in seamanship, tenfold more: but the dragging of a canal boat can give a man no more the idea of ploughing the trackless ocean, than the driver of a waggon could, by such occupation, learn the art of surveying."

Having, in a great measure, mentioned all the causes to which Mr. Williams attributes the supposed deterioration of the climate, we will now advert to the remedy which he proposes, in addition to the destruction of every thing beautiful in the island. Mr. Williams shall speak for himself.

"Suppose a building erected, and furnished with machinery, something similar to a cotton or silk mill, and that the various movements consisted of cylinders, or plates of glass, fitted up with rubbers, &c. for exciting electricity; and so arranged as to convey the electric matter into an insulated upright bar, terminating without the roof of the building, in a large lamp, or a series of lamps and points, for again diffusing the electrical matter in the circumambient air: I find, by calculation, that a force adequate

adequate to work a common pair of millstones, would give motion to twelve hundred such electrical cylinders, or plates of glass. If, therefore, one cylinder, in two seconds of time, will electrize so many cubic feet of air contained in a room twenty-four feet by eighteen, and thirteen feet high, it might be easy to calculate what quantity of vapour for any given space and height, expanse being also attended to, in any given time; the number and power of such apparatus being previously ascertained. A calculation might thus be formed, to decide what number of machines would be adequate to electrize the whole atmosphere of Great Britain one mile in height; for it does not appear that dense vapours ascend much higher than this in our climate; and the dry state of the transparent air would preserve the insulation: so that the electricity thus given to the atmosphere, would not diffuse its influence far above the *vaporous regions*. Might not one or two buildings, of the nature I have described, furnished with the requisite apparatus in each county, be adequate to effect all we want, so as to render the seasons more propitious to the health of our growing crops? If ever an experiment should be tried, the building ought to be erected on a heath, or at least in a situation devoid both of trees and buildings, as these would re-absorb the electric matter: elevated land, but not mountainous, would be the most eligible. Such powerful machines as I have described, might perhaps occasion local accumulation of electric matter, and thus excite frequent thunder storms; if so, a greater number of smaller exciting instruments might be applied in different parts of the country."

We confess this scheme reminds us of the two plans of Martinus Scriblerus; the first to penetrate the outward nucleus of the earth, for the purpose of finding the parallax of the fixed stars; and the other, to build two poles at the equator, with immense light-houses at the top, to supply the defect of Nature, and to make the longitude as easily calculated as the latitude. We would recommend to Mr. Williams a cursory perusal of a late publication entitled *Flim Flams*.

Mr. Williams, like all the agricultural sciolists of the present day, expatiates on the supposed grievance of tithes; though he does the clergy the justice to own, they are less burthensome in their hands than in those of the lay impropriator.

Mr. Williams steps a little out of his way to level a sarcasm against the manly diversion of hunting, in page 214; but when he talks of the 'Squire *Westerns* of the hunt—a character which no longer exists—he shews he has drawn his opinion of manners, as of climate, more from closet study than from actual observation.

What observations the author has made, seem almost entirely confined to Worcestershire. He says:

"It has long been the practice in Worcestershire, to lop off all the lateral branches of elm-trees in hedge-rows, once in six or seven years; this, I grant, entirely defaces their beauty; but is of great advantage to the country, by lessening the exhaling surface, and diminishing the shade. If the branches are cut off smooth and close to the trunk, the timber is not much injured, for the cicatrice is soon covered by the contiguous bark, and layer of new wood, which prevents a caries from forming."

Now

Now it is very certain this practice is not peculiar to Worcestershire; for we do not believe there are ten maiden elms in the hedges within ten miles of the turnpike-road between Hyde-park Corner and Gloucester; which is certainly as pernicious to the timber, as it is destructive of the beauty of the country. We find, also, this instance of the local knowledge of Worcestershire husbandry. Mr. Williams, speaking of the effect of mildew on wheat in the year 1805, says, "the *variety* called Lammas, suffered most; the cone wheat having a larger surface, and growing higher, and from the ear possessing a beard, was enabled to escape the inconvenience suffered by the other." Who would not suppose here that the cone, or bearded wheat, was the general growth of the country, and the Lammas a *variety* occasionally introduced? whereas the contrary is the fact; and till the general dissemination of agricultural knowledge which has taken place within a few years, cone wheat was almost confined to the vales of Whitehorse and Evesham, and little known in other parts of the kingdom.

There are some peculiarities in the style. In page 2, we find *chided* for *chidden*. In page 186, "The genus pine, *with* (and) many other trees, *succeed* well in Scotland." The following designation of so common a plant as the holly, which he recommends for fences, is surely no small degree of affectation. "None, perhaps, holds out so many advantages for forming a secure and truly valuable fence as *Ilex* aquifolium—common holly." But, however, he is as pompous in his definition of that beautiful ornament of the spring, which, like every thing beautiful in rural scenery, he devotes to destruction, the common whitethorn, which he calls the hawthorn shrub, or *Crategus* (read *Cratægus) oxyacanthe*.

We must also blame Mr. Williams for his frequent references to the works of that high priest of absurdity and impiety, Dr. Darwin, who can believe any thing but the existence of a Creator, and who lavishes his sensibility on the sufferings of cabbages and carrots, but had not a tear to bestow on his nearest relatives.

One word more on climate, and we have done. That the weather makes a considerable part of the conversation in England is proverbial, and yet how very few make any real observations on it. Let a week's dry weather succeed months of rain, and every other man you meet will complain of the dust, say the country is burnt up, and there has been no rain to signify during the whole summer, and *vice versa*. During very sultry weather, for such we sometimes still have, degenerate as our climate is, how many people, who have been in hot countries, will say they never felt such oppressive heat in India, when a look at the thermometer would convince them, that the same precautions to avoid the heat that are necessary there, would drive them here to the kitchen fire in ten minutes. As before we have quoted an observation of Charles II. on the appearance of the face of the country in England in his time, we will conclude with what he said of the weather, and which is equally true now; viz. that a person can be out in the air without inconvenience more days in the year, and more hours in the day, in England, than in any other country in the world.

An

An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical, &c.

(Continued from page 255.)

OF all our Articles of Faith, there is none which the Calvinists have more confidently claimed as their own than the 10th and the 13th; nor is there another which the faithful servants of the Church have found it so difficult to wrest from their gripe. To him who is not well acquainted with the controversies between the first Reformers and the Church of Rome, the language of these two Articles must be confessed to have, indeed, a singular sound; and they have accordingly been often employed as subjects of ridicule by the profane disciples of Voltaire, and, if our memory does not deceive us, by that arch-sophist himself. The ridicule of the Infidel, however, as well as the claims of the Calvinist, Dr. Laurence has completely proved to be the offspring of ignorance; and he is, perhaps, the first writer that, for two hundred years past, has given of these Articles an explanation, which must be satisfactory to every candid mind. He enters on the subject in his fourth sermon, which is preached from Acts x. 4. a text of Scripture on which the Schoolmen were wont to found their impious doctrine of human merit.

"In allusion to the general question upon this subject, our Church asserts, that man is incapable of turning and preparing himself to true faith and invocation by his own unassisted efforts, of performing acceptable works without preventing and co-operating grace; that such as precede justification are neither pleasing to the Almighty, nor meritorious of his favours, by what the School Divines termed *congruity*; and that not being done as God has willed and commanded them to be done, they are to be considered as participating of the nature of sin. But what these works before justification properly are, what is signified by the expression *congruity*, and even the appellation *sinful*, by which they are characterized, evident as its sense may be supposed to appear, or with what *particular view* the insufficiency of our natural powers is so repeatedly urged, we shall in vain seek to discover by consulting modern controversies. In later times one object alone seems to have been contemplated, when the topic has been discussed respecting the efficacy or inefficacy of mere human ability in the production of good; the application of such a principle to the doctrine of predestination."—(P. 73.)

With this doctrine our author clearly shews that the controversy between the Church of Rome and the first Reformers respecting *merit*, has no connexion, and that it was at its height before the name of Calvin was heard of in the learned world. The controversy was purely scholastical; and the language of the Reformers on the subject is to be interpreted, not so much by what the Schoolmen *taught* respecting merit, as by what their *opponents understood* them to teach.—We make this remark as worthy of attention, because it appears to us,

us, from the extracts given in the notes on this sermon, that Luther frequently mistook the sense of the Schoolmen; and that though the doctrine which he professed to oppose, was indeed absurd and impious, it was not the doctrine of every author to whom he attributes it. Thus the following doctrine of Lombard, though misunderstood and opposed by Luther, and apparently disliked by Dr. Laurence, appears to us, if not wholly unexceptionable, at least harmless, and for the most part in perfect unison with Scripture, as well as with the dictates of unbiassed reason.

"Nunc diligenter investigari oportet, quam gratiam vel potentiam habuerit homo *ante* casum; et utrum per eam potuerit stare, vel non. Sciendum est ergo, quod homini in creatione (sicut de angelis diximus) datum est per gratiam auxilium, et collata est potentia, per quam poterat *stare*, i. e. *non declinare ab eo, quod acceperat*; sed non poterat *proficere in tantum, ut per gratiam creationis sine alia mereri salutem valeret*. Poterat quidem *per illud auxilium gratiæ creationis resistere malo, sed non perficere bonum*. Poterat quidem per illud *bene vivere quodammodo*, quia poterat *vivere sine peccato*, sed non poterat sine *alio* gratiæ adjutorio, *spiritualiter vivere*, quo *vitam mereretur æternam*."—(P. 285.)

As we have not Lombard's work at hand, we cannot, by consulting it, ascertain in what particular sense this extract must be understood in connexion with the context; but, taken by itself, it teaches nothing, which Bishop Bull has not proved to have been the doctrine of the universal Church in her earliest and purest ages. If, indeed, it contain any thing erroneous, it is in the *insinuation*, that by grace man before the fall might have performed works *meritorious* of eternal life, a doctrine which, though taught by some modern Calvinists, is contrary at once to Scripture and to common sense. Eternal life now is, and always has been, the *gift of God*; and human reason re-echoes the words of our Blessed Saviour, when he said, that supposing us to have done all that is or can be required of us, we would even then be unprofitable servants to the High and Holy One who inhabiteth eternity; on whom the whole creation depends every moment for its existence; and who therefore can receive no benefit from our virtues, nor injury from our crimes.

Durandus A. S. Porciano, who wrote Commentaries on Lombard's four books of Sentences, is here quoted, however, as teaching a doctrine very different from that which is taught in the above extract—"Quod homo possit se præparare ad gratiam sine novo dono habituali, sibi divinitus infuso, *omnes concedunt*," says he; and again, "Hoc supposito, dicendum est, quod ad merendum solum de congruo non est necessarium ponere in nobis gratiam vel caritatem habitualem, quod patet, quia, *secundum omnes*, peccato carens gratia, *pœnitendo meretur de congruo gratiam justificantem*."—(P. 286, 287.)

This doctrine, as it seems to be expressed in these two sentences, is, indeed, very absurd, and equally impious; but, as we are unable to reconcile it with the doctrine of Lombard himself, we could wish that

that the quotations had been longer, that the precise meaning of the words might have been fixed by the context. For our purpose, however, and for the purpose of Dr. Laurence, it is sufficient that Luther, and even Melancthon, appear to have understood the Schoolmen to talk very extravagantly both of congruous merit, and of merit of condignity; and the well-known candour and moderation of the last of these Reformers, leave no room for doubt, but that *the Master of the Sentences* deviated less from Scripture and primitive antiquity than many of his followers.

"According to the Scholastic system, (as it appeared to the two great Reformers), the favour of God in this life, and his beatific presence in the life to come, are both attainable by personal merit; the former by *congruous*, as it was termed, the latter by condign; the one *without*, the other *with* the assistance of grace. . . . . The blessing of eternal felicity is, indeed, beyond our reach, yet is the only requisite, which we want to secure that blessing, within it: although we cannot, they said, merit heaven itself without works of condignity, yet can we merit the means of obtaining it by works of congruity. Considering, therefore, the latter as introductory to the former, they stated, that we may so prepare ourselves for grace, as to become entitled to it congruously, not as to a debt, which, in strict justice, God is bound to pay, but as to a grant, which it is congruous in him to give, and which it would be inconsistent with his attributes to withhold."—(P. 78, 79.)

To talk of *meriting* any thing from God, as a servant merits wages from his earthly master, is, as we have already observed, blasphemous nonsense, and therefore merit of *condignity* must be abandoned to all the opprobrious epithets which have been poured on it by Luther.—With respect to *congruous* merit, the case seems to be somewhat different; for though the word *merit* was very ill chosen, there is a sense, in which great part of what is here said of *congruity* cannot, we think, be controverted. The Creator of the universe was indeed under no obligation whatever to call any being into existence; nor can he be conceived to be under any obligation to *continue* in existence any thing which he has created. The most exalted angel in heaven, as well as the lowest reptile on earth, exist merely by his good pleasure; and every moment of the existence of both is the continuance of a favour, to which neither the one nor the other has any claim as to a *debt* or a *right*. It seems, however, to be *congruous* to the attributes of a benevolent God, so long as he may choose to continue sentient beings in existence, to make that existence a blessing, provided these beings answer the purpose for which they were created. It seems likewise to be *congruous* to the attributes of such a God, to afford to every rational and moral being which he has created, whatever is necessary to enable those beings to perform the duties of their respective stations, and to make those happiest, who most earnestly endeavour to discharge the duties which he has assigned to them. Our Blessed Lord, speaking of the improvement of the talents with which we

are

are entrusted, says—"Unto every one that hath, shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Thus far the doctrine of congruity may surely be maintained; but the Schoolmen appear to have carried it much farther. Forgetting the just observation of some of their number, that eternal life in heaven is supernatural to man, and that nothing supernatural can be *merited*, they inferred from the benevolence of God, that it was congruous in him to grant to the good moral man such grace as should enable him to perform works entitled to a higher degree of grace, by which he might be enabled to *merit* as a reward eternal life in heaven; though heaven is obviously supernatural to the children of earth, and though eternal life can belong only by *grace* to the most exalted of created beings. "Congruous merit was therefore esteemed * a pearl above all price, the *intrinsic value* of which attracted the regard, and conciliated the benevolence of the Almighty." As understood by the Reformers, the Scholastic doctrine of merit, both congruous and condign, is thus described in an extract (page 291), from the works of Luther.

"Damnanda est igitur perniciosa et impia opinio Papistarum, qui tribuunt operi operato *meritum gratiæ, et remissionem peccatorum.* Dicunt enim opus bonum ante gratiam valere ad impetrandam gratiam de congruo. Impetrata jam gratia, sequens opus mereri vitam æternam de condigno. Exempli gratia, homo existens in peccato mortali, sine gratia, si bona naturali intentione faciat opus bonum, id est, legat vel audiat Missum, det eleemosynam, &c. is meretur gratiam de congruo. Impetrata hoc modo gratia de congruo, jam facit opus condignum, et meritorium vitæ æternæ. *In primo* quidem Deus *non est debitor*, sed quia est *bonus et justus, decet eum, ut approbet* tale opus, etiam *in peccato mortali factum*, et reddat pro tali officio gratiam. *Post gratiam* autem *jam* factus est *Deus debitor*, et *jure cogitur* dare vitam æternam."

Nay, to such extravagance did the Schoolmen in general carry this absurd and impious doctrine, that Luther as here quoted (page 294), says—"Quisque Monachus hanc habet imaginationem: Ego per observantiam sanctæ regulæ possum mereri gratiam de congruo; operibus autem, quæ post acceptam gratiam facio, tantum meritum accumulare possum, ut non tantum mihi sufficiat pro consequenda vita æterna, sed etiam hoc aliis communicare et vendere possim."

Is it wonderful that our Reformers, treading in the footsteps of Luther and Melancthon, should have said of such works done on such principles, that "they deserve not grace of congruity; but rather for that they are not done as God hath willed and commanded them

* Our author says, that it was *universally* so esteemed; but of this universality we have our doubts. The doctrine of *merit* is palpably absurd, and many of the Schoolmen were profound thinkers.—Rev.

to

to be done, they have the nature of sin." They have, indeed, the nature of sin, and sin of the deepest die; for what can be conceived more sinful, or more impious, than the conduct of that poor mortal, who performs works of any kind, however good in themselves, with the view of rendering GOD his DEBTOR?

"Let us not, however, imagine that the Lutherans on that occasion attempted to confuse together vice and virtue without distinction, from any absurd attachment to puerile paradox. Far was it from their intention to break down the sacred barriers of morality, and call evil good, and good evil." The strong language, indeed, in which they reprobated the monstrous doctrine of human merit, has been laughed at by the Infidel; and, as employed by our Reformers in the tenth and thirteenth Articles, understood by the Calvinist in a sense abhorrent from the principles of the Lutherans.

"It has been insinuated, that their doctrine went to prove man's total inability of extricating himself from crime, until the arrival of some uncertain moment, which brings with it, without his own endeavours, a regeneration from on high, the sudden transfusion of a new light and new virtues. But those, who thus conceive of it, are not probably aware that the author of the Augsburgh Confession warmly reprobates this precise idea, which he denominates a Manichæan conceit and a horrible falsehood *. Upon the abstract question of free will, it is indeed true, that Melancthon, no less than Luther, at first held opinions, which he was afterwards happy to retract: but when this is acknowledged, it should be added, that he made ample amends for his indiscretion, by not only expunging the offensive passages from the single work which contained them, but by introducing others of a nature diametrically opposite. And although the more inflexible coadjutor of Melancthon was too proud to correct what he had once made public, and too magnanimous to regard the charge of inconsistency, which his adversaries urged against him; yet what his better judgment approved clearly appears from a preface, written not long before his death; in which, while he expressed an anxiety to have his own chaotic labours, as he styled them, buried in eternal oblivion, he recommended in strong terms, as a work admirably adapted to form the Christian Divine, that very performance of his friend, which was remarkable for something more than a mere recantation of the opinions alluded to."—(P. 88.)

Hitherto our learned Lecturer has confined his inquiries particularly

* "Vidi multos non Epicureos, qui, cum essent in aliquo mœrore propter suos lapsus, disputabant, quomodo sperem me recipi, cum *non sentiam* in me transfundi novam lucem et novas virtutes? Præterea si *nihil* agit liberum arbitrium, interea, donec sensero fieri illam regenerationem, de qua dicitis, indulgebo diffidentiæ, et aliis vitiosis affectibus. *Hæc Manichæa imaginatio horribile mendacium est*; et ab hoc errore mentes abducendæ sunt, et docendæ, *agere aliquid liberum arbitrium.*—*Loci Theologici, de libero Arbitrio, p.* 92, 93."

to

to the sentiments of the Lutherans respecting the scholastic doctrines concerning *free will* and *congruous merit*; but having formerly proved, that our Reformers, on every subject of importance, the nature of the Lord's Supper excepted, adopted Lutheran sentiments, he proceeds, in his Fifth Sermon, which is preached from John, xv. 5, to apply the discoveries which he had made in his Fourth, to the explanation of our Tenth and Thirteenth Articles. His success in this admirable discourse has been so complete, that nothing but the experience which we have unfortunately had of the pertinacity of *True Churchmen*, could prevent us from assuring ourselves, that not one of them will have the confidence again to attempt to press these two Articles into their Calvinistic cause.

Having shewn that the first part of the Tenth Article was adopted almost *verbatim* from the Wirtemburgh Confession, and the latter taken from a passage in the writings of St. Austin, altered so as to receive a particular and appropriate application to the scholastic doctrine of congruous merit, Dr. Laurence observes, that,

"Contemplating the subject of free will only as it is allied to the tenet of congruous merit, the Article states, 'the condition of man after the fall of Adam to be such, that he cannot turn and prepare himself by his natural strength, and good works, to faith and calling upon God.' That the object of this paragraph is that to which I allude, the very expressions, '*to turn and prepare himself by his natural strength and good works*,' distinctly prove; expressions borrowed from the phraseology of the Scholastics, and appropriated to the controversy under our consideration. By them it was argued, as on a former occasion I remarked, that although we cannot live spiritually without the infusion of a certain supernatural principle, to form our virtues (not to improve their nature, but merely adorn them, and give them a celestial adaptation), we can, nevertheless, by our own energies, so dispose our minds for the infusion of such a principle, as to deserve it congruously; the previous disposition of the subject matter for the reception of the form (which never fails of its intended effect) being producible by our own individual exertions. In contradistinction to this idea, which subverts the foundation of our surest hopes, and renders revelation nugatory, our Church maintains, that *through man's first transgression*, we are become incapable of thus disposing ourselves to the true spiritual life, to the faith and invocation of God, 'ad fidem et invocationem Dei*,' and consequently, of regaining that state of accep-

* "According to the doctrine of the Papists"—(Surely not all the Papists!),—"prayer, without any real devotion of heart, was deemed in itself meritorious, *ex opere operato*, of God's favours. Hence the Lutherans, on the other hand, always united faith and invocation, considering the latter as ineffectual without the former. 'Jam qui scit, se per Christum habere propitium patrem, is vere novit Deum, scit se ei curæ esse, *invocare Deum*. Denique non est sine Deo, sicut Gentes.....*Sine fide* nullo modo potest humana natura *primi aut secundi præcepti opera facere. Sine fide non invocat Deum.*'—Augsburgh Confession, ed. 1530."

tance,

tance, by our own dignity, without the mediation of Christ, of which the lapse of Adam has deprived us. For, in the conception of our Reformers, to assert, that so much integrity remains in our natural powers, with the certainty of leading to so beneficial a result, was to assert a position which supersedes Christianity.

"The scope of the concluding clause seems precisely similar to that of the one which I have attempted to illustrate, while on some points, perhaps, it is even more express and particular. It affirms, 'that we cannot do good works pleasant and acceptable to God, without his grace by Christ preventing us and co-operating with us.' If the peculiar tendency of this clause were not otherwise manifest, the scholastical terms, '*works pleasant and acceptable to God*,' would sufficiently point it out; especially when it is considered, that these words are not to be found in the author from whom the principal part of the passage was taken, but were inserted by our Reformers, in order thus to fix its application. With respect to the argument itself, its object is to prove, that by the exertion of our natural powers, we cannot please God *congruously*; but that for this purpose, the assistance of grace is requisite: not of that grace, it is added, still further to carry on the contrast, which we can merit by a previous preparation, but which Christ has merited for us, '*gratia quæ per Christum est* (expressions, we should likewise observe, not used by St. Austin); nor of that which, being acquired by an act of the will, must necessarily be consequent to it, but which prevents, or more properly precedes, such an act, and co-operates with the mind in the production of it. The inference deducible from hence is obvious. It is this; that as human ability, by its own efficiency, cannot claim acceptance with God, but is incompetent to a due renovation of the heart, to that which, as it is expressed in our Homilies, is not '*man's only work without God*,' we must look for other means to appease the anger, and obtain the approbation, of Heaven."—(Pp. 100—102.)

The general principle upon which the author thus interprets the Article of *free will*, he supports by arguments unanswerable; whilst he overturns the objections which have commonly been made by the Calvinists to such an interpretation. On one question, however, of great difficulty, he attributes to the Reformers of our Church language which they have not used in the Article under consideration. Our Church, he says, maintains, that *through* man's first transgression, we are *become* incapable of disposing ourselves to the true spiritual life; but the language of the Article is, that the condition of man *after* the fall of Adam *is* such, that he cannot turn and prepare himself, &c.; and these two modes of expression, though nearly allied, are yet essentially different. The language of the Article, without determining any thing, either directly or by inference, concerning the natural powers of man before the fall, only declares what his condition is now; but had it been said, that *through* man's first transgression, we are *become* incapable, &c, the doctrine of the Church would have been, that *before* Adam's fall, *man was capable* of disposing himself to the true spiritual life, &c. by his *own natural strength*. But this is evidently not true. Whether the natural strength of Adam, before his

his fall, was greater than the natural strength of any of his posterity, is a question of very little importance, to which, we will venture to say that, an unexceptionable answer will never be given; but it is most obvious from the history of Adam, concise as that history is, that by his own natural strength he was not able to conduct himself in the true spiritual life, to which he had been disposed even by God.

It was justly observed by one of our brother Journalists, on what occasion we do not recollect, that as soon as Adam had formed the resolution to eat of the forbidden fruit, he was morally guilty, and had therefore deviated from the true spiritual life. At that moment, and previous to it, either he was left to his own natural strength, or he was in a state of grace, as the primitive Church universally believed: there is no other alternative. On the former supposition it is undeniable, that his own natural strength, since it was not able to *keep* him in the true spiritual life, was such as could not have *regained* that state, had he deviated from it by any immorality of a different kind, which would not have involved him under the dominion of death, in the absolute and original sense of that word. On the latter supposition we must conclude, that, hurried headlong by his own evil propensities (for it does not appear that Adam was tempted immediately by the devil), he did despite to the Spirit of Grace, as too many Christians daily do. The natural strength of man has at all times been sufficient to render him without excuse when he deviates from the duties of civil society; but it was at no time sufficient to dispose him to the true spiritual life necessary to fit him for Heaven and immortality. Man is a creature apparently capable of endless progression, but he cannot advance one step without a guide. The healthy child of a peasant may be trained by his father to discharge all the duties of the station in which Providence has placed him; but a very different training would be necessary to enable him to fulfil the duties of a judge or a statesman.

Dr. Laurence proceeds from the Article upon *free will* to that upon *works before justification*, which he explains on the same principles, and with equal success. Having proved that it gives no countenance to the dreams of enthusiasts, and was intended merely to oppose the doctrine of congruous merit, he adds:

"But while our Reformers supported with the Lutherans the negative side of a proposition, which their adversaries had for ages maintained affirmatively, the existence of a middle state between merit and demerit, which, exempt from the defects of the latter, entitled to the advantages, and even assumed the name, of the former, they never intended by the appellation '*sinful*,' to erase a moral action from the catalogue of virtues, or to consider it as neither commendable nor good; but merely to oppose its exaltation above its appropriate character, and its investiture with the high office of conciliation between man and his offended Creator."—(P. 112.)

In

In the Sixth Sermon, which is from Rom. iii. 24. 25. Dr. Laurence treats of *justification by faith*, and with his usual ability proves, that the doctrine of our Church on that subject is Lutheran, and not Calvinistical. Having shewn that justification was supposed, as well by the German reformers as by their Scholastic opponents, to consist entirely in the remission of sins, he inquires to what meritorious cause the Schoolmen attributed the justification of a sinner; and having, by large quotations from their most approved writers, fully ascertained their doctrine, he sums it up in the following words:

"Upon the whole, the Scholastics maintained, that justification is unattainable without repentance, at least without some degree of attrition on our part; but in the common apprehension of the doctrine even this seems to have been forgotten, and merit of congruity considered in a general point of view as alone efficacious. Thus good works of every species preceding grace were said to deserve it; and, by deserving grace, to deserve the justifying principle. And always were they careful to impute the *cause* of forgiveness, *not to the mercy of God in Christ*, but to the sole change in the individual, to his transmutation from a state of unrighteousness to one of righteousness, '*transmutationem a statu injustitiæ ad statum justitiæ*,' to his possession of a quality, which renders him a worthy object of divine approbation. For in every instance *personal merit* was conceived to be the *solid basis* upon which rests the complete remission of sin. To this they constantly looked as to that sun of righteousness, which, illuminating the heart of man, attracts the eye of Heaven to the brightness of its rising; forgetful of the prophetical annunciation to the Church of Christ, '*the Lord shall be unto thee an everlasting light, and thy God thy Glory.*' "—(P. 126.)

As this was one of the most pernicious errors of the Church of Rome, Luther and Melancthon set themselves strenuously to oppose it, by teaching, that the penitent sinner is justified through the mercy of God, and the intercession of his Redeemer, and by no means for the merit of any works of penance. Justification by faith, therefore, was their favourite doctrine; but how little their doctrine resembled the doctrine of Calvinists and *True Churchmen*, is apparent from the following extract, made by our author (p. 362) from the Articles drawn up by Melancthon for the Visitation of the Saxon Churches:

"Pastores debent exemplum Christi sequi, qui, quoniam pœnitentiam et remissionem peccatorum docet, debent eadem et ipsi tradere ecclesiis. *Nunc vulgare est vociferare de fide, et tamen intelligi, quid sit fides non potest, nisi prædicata pœnitentia.* Plane vinum novum in utres veteres infundunt, *qui fidem sine pœnitentia, sive doctrina timoris Dei, sive doctrina legis prædicant, et ad carnalem quandam securitatem assuefaciunt vulgus.* Et securitas est deterior, quam plerique errores antea sub papatu fuerant.....Hi, qui docent in ecclesiis, tradant doctrinam legis, alioqui, ubi doctrina fidei sine lege traditur, *infinita scandala oriuntur, vulgus fit securum*, et somniant se habere justitiam fidei, quia nesciunt fidem in his tantum esse posse, *qui habent contrita per legem corda.*"

"It was nevertheless necessary," says our author, "to add, that they (the Lutherans) sometimes used the word *(fides)* in a more extended sense, as embracing the whole of Christianity. 'Sacrilegum itaque est *ordines* religiosorum *sanctos* appellare. Una religio sancta et sanctificans est, *Christianismus, seu fides.*'—(Opera Lutheri, vol. i. p. 376.)—'Duæ'—(Q. tres?)—'sunt partes *fidei, sive religionis Christianæ;* pœnitentia nempe, sive contritio ob peccata, deinde fiducia de remissione peccatorum. Tertia est vitæ Christianæ, sive bonorum operum exercitium.'—*Art. Visit. Saxon. apud Seckendorf*, lib. ii. sect. 13, § 36."

"After having thus endeavoured," continues Dr. Laurence, "to remove from the doctrine of the Lutherans those dark spots, which in the eye of some, who contemplate it through an indistinct medium, appear to obscure its lustre, there will be little occasion of dwelling upon that, which our own Church maintains in the same sense, and on a similar principle. Both in their object and tendency perfectly accord; but the latter is, if possible, more guarded than the former against the obliquities of enthusiasm. Our Church asserts, 'that we are accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deserving;' and then adds, that 'justification by faith alone is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the Homily upon that subject.' By referring to the Homily alluded to, we find the obvious meaning of the Article to be, that we are esteemed righteous in the sight of God solely for the sake of Christ, and not rendered perfectly so in point of fact, as the Papists held, by our own virtues, which we are told, '*are far too weak, insufficient, and imperfect, to deserve the remission of our sins;*' and that we are thus reputed righteous, not on account of the act but the object of faith, on account of him in whom alone we are to trust, yet in whom we are not entitled to trust, except upon a previous condition, except '*we truly repent, and turn to God unfeignedly.*' For when we are said, as the same Homily remarks, to be justified by faith only, it is not meant '*that this our own act to believe in Christ.....doth justify us,.....for that were to count ourselves to be justified by some act or virtue that is within ourselves,.....nor that the said justifying faith is alone in man without true repentance, hope, charity, the dread and fear of God at any time and season;*' but the purport of such expressions '*is to take away clearly all merit of our works, as being unable to deserve our justification at God's hands,.....Christ himself only being the cause meritorious thereof.*'"—(P. 131.)

In a note (Pp. 372—376), our author proves, by large and connected extracts from the Homily, that such is the sense in which our Church holds the doctrine of justification by faith; after which he adds:

"In this Homily, then, by way of contradistinction to the Church of Rome, which taught, that the '*justificatio impii*' of the Schools, or, as it was more usually termed, the justification of him, who lapses after baptism, depends upon human merit, as upon an efficient principle, our own Church maintains, that thus it is wholly and solely imputable to the merit of the Redeemer, and that it is received (for how, consistently with common sense, can it be otherwise received?) by faith, but not received uncondi-

unconditionally, requiring a total conversion of the sinner, one accompanied by true repentance, and followed by actual amendment; not that ideal conversion of a more modern date, which proceeds, we know not whence, and tends, we care not whither."

A Sporting Tour through various Parts of France, in the Year 1802: *including a concise Description of the Sporting Establishments, Mode of Hunting, and other Field Amusements, as practised in that Country: with general Observations on the Arts, Sciences, Agriculture, Husbandry, and Commerce*; *Strictures on the Customs and Manners of the French People, with a View of the comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed, An Account of French Wolf-Hunting.* By Colonel Thornton, of Thornville Royal, Yorkshire. *Illustrated with upwards of Eighty correct and picturesque Delineations, from original Drawings from Nature, by Mr. Bryant, and other eminent Artists.* 2 vols. 4to. Pp. 494. 3l. 13s. 6d. extra boards; fine edition 5l. 5s. Longman and Co. 1806.

SOME readers, perhaps, will be of opinion that, after the various descriptions which we have had of modern France, from the pens of Kotzebue, Carr, Holcroft, and a numerous host of minor writers, all farther accounts of that ill-fated and polluted country—that grand focus of infamy, of every crime that can disgrace our nature, or render man detestable—were unnecessary. Indeed, each successive volume which we have perused upon the subject, whether written by a Jacobin, or an Anti-Jacobin, by an Atheist, a Deist, or a Christian, has tended only to increase our disgust at the present order of things, in the country over which the Corsican Usurper waves his unhallowed sceptre. The most violent partisans of Buonaparte, in their most laboured attempts to gloss over the rank injustice of his government, and the foul enormities of his slaves, prove only that vice has attained to such a degree of boldness in France, as no longer to admit of disguise. She has thrown away the mask, and no longer seeks to allure followers by a resemblance of virtue.

Colonel Thornton, however, whose splendid publication now lies before us, is one of those travellers whom Sterne neglected to enumerate. We can say very little for his *sentimentality*; and, as a politician, although he studied at college with Mr. Windham, his observations are not of the most *profound* nature.—This may not be an improper place to remark, that the public have no right to expect that which had never been promised, and appears never to have been intended. Colonel Thornton seems to be one of those easy, merry fellows, who meddle not with state affairs. He talks but very little about politics, and that little merely *en passant*.

But, though not formed for captivating the hearts of the ladies, by the *pathetic sentimentality* of his compositions, or for astonishing the public by the *depth* of his political researches, a theatre presented itself, in which our author had an opportunity of appearing with every possible advantage. His celebrity, as a sportsman, entitled him to the notice of his sporting brethren. His life might almost be said to have been spent in the pleasures of the field; and, as no Englishman had ever made a *sporting* tour in France, with the view of publishing his "hair-breadth 'scapes" to his countrymen, on his return, he seized the delightful moment of "PEACE" (the *Peace* of Amiens, gentle reader!) to accomplish so pleasing a design.

Accordingly, on the 10th of June, 1802, we find him safely landed in Dieppe; his party, consisting of himself, *Mrs.* T——, (Alicia, we presume, of horse-racing notoriety), a Mr. Bryant, as secretary and draftsman, two valets, a game-keeper, and a huntsman.

It would be difficult, in all probability, to find a person better qualified for the task which he had undertaken, than our author; as, we learn from his biographer, that—

"With respect to the corporal pains incidental to human nature, Col. Thornton, to all appearance, is perfectly unacquainted with them; he has experienced the most trying accidents, but the hand of *fate* seems always to have been extended to preserve him: rest is generally esteemed the balm of human life, yet the Colonel has copiously drank [drunk] of the juice of the grape, and remained with his friends till the return of dawn; he still is awake at the usual hour, and, while the world is buried in sleep, he frequently occupies an hour or two free from the head-ache, with a mind calm and collected *."

We are not informed, whether the Colonel be in possession of the late Mr. Fox's secret for taking off the fumes of inebriety.

In his first letter the Colonel says—"Among the crowd assembled to see us disembark, were some artificers from Ripon in Yorkshire, which is not far from Thornville Royal. These men immediately recognized me, and hastened to inform their French companions of my family, and the unprecedented respect I had received from the soldiers under my command, whilst I was Lieutenant-Colonel of the York Militia." At this passage, the editor of the work observes, in a note, that he "cannot omit this opportunity of recording the very honourable circumstance of Colonel Thornton's father having been the *first* PROJECTOR of the English Militia." This, certainly, is not quite correct. It is stated with more accuracy by our author's biographer, before noticed, that, after the termination of the Scotch rebellion, when Colonel William Thornton was elected Member of Parliament for York, that gentleman "signalized himself as a statesman, *by revising the old code of the militia laws*, as instituted in the reign of Charles

* Vide the Modern Plutarch, vol. ii.

the

the Second; and [by] bringing in a bill, framed by himself, which consisted in [of] a *total re-organization* of the militia laws." A *reviser* is certainly very different from a *projector*.

We are *told*, that the women of Dieppe commonly give sixty or a hundred Louis for the caps called *cauchoises* *, which they wear.—We perfectly agree with the Colonel, that "this must certainly be considered an enormous price for people who do not appear to have sixpence in their pockets!"

Our author, with much justice, reprobates, as an "abominable evil," the weekly market for horses, which is holden every *Sunday* morning at the Boulevards at Rouen. In a nation of Infidels, however, such an insult to decency and religion can excite no surprize.

Buonaparte, not unaptly, since he became an *Emperor*, has removed all the *trees of liberty*; but, at Rouen, when our author was there, that exotic was "well protected, *being planted opposite the barracks!*" Admirably emblematic, certainly, of that species of *liberty*, which was, and *is*, enjoyed in France, under the reign of Monsieur Buonaparte. The Colonel expresses his surprize, that the Lombardy poplar should generally have been selected for the tree of liberty †; and thinks that our "sturdy oak, which continues to flourish amid the war of elements, and the ravages of time, might have answered the purpose much better." On this point we beg leave to differ from him; *French* LIBERTY, *properly*, LICENTIOUSNESS, could not, by any means, have been represented, either by the *slow* growth, or by the *stability* of the oak; for it is only *genuine* liberty that is *permanent*. The French, therefore, were right in selecting the poplar, the rapidity of its growth, and the shortness of its duration, being far more characteristic of *their* liberty.

From the circumstance of one of Colonel Thornton's friends being concerned in the Rouen newspaper, his arrival at that place was "announced in the most *dashing* style, and a regular journal of" his "sporting career laid before the public." We shall not attempt to follow him in detail; but shall merely notice those passages of his work which appear to have the strongest claim upon our attention.

On arriving at the estate of Bissy, formerly the property of the

---

* The women, who wear these caps, are called *Cauchoises*, because they inhabit the *Pays de Caux*, between Rouen and Havre. Their caps are certainly expensive, from the quantity of lace which is, literally, crammed into them; but, in his estimate of them, the Colonel has certainly exercised the privilege of a *traveller*.

† It was, probably, on account of its name that the poplar was selected by the first regicides as the *Tree of Liberty*. *Le Peuplier* approached so very near to *Le Peuple*—the then *Sovereign* of France—that the French, ever led away by sound more than by sense, could not resist the temptation; and to this circumstance alone, we suspect, was that tree indebted for the honour which it so long enjoyed, of being the signal of death and desolation wherever it was planted.—REV.

Duc de Penthievre, we learn that the *chateau* "had been purchased by some merchants, who quarrelled among themselves, and pulled the greatest part of it down, but one wing which escaped their fury was afterwards bought by a merchant of Elbœuf." On this occasion the Colonel observes;—

"Thus, in a Revolution like that of France, does the property of the nobility pass into the hands of plebeians. This may, *at first sight*, appear an evil much to be lamented, but *if* by the Revolution the condition of twenty-two millions of people is [be] ameliorated, and the industrious husbandman is [be] enabled to enjoy the fruits of his honest labour, the memory of revolutionary enormities *will be forgotten* in the *substantial* BENEFITS accruing to the community *at large!*"

Is it only "*at first sight*," that the evil alluded to is to be lamented? *Has* "the condition of twenty-two millions of people," been ameliorated by the French Revolution? *Is* "the industrious husbandman enabled to enjoy the fruits of his honest labour?" Have *any substantial benefits*" accrued "to the community at large," from the "revolutionary enormities" here so lightly spoken of? Is it possible that the murder of the Royal Family of France, the bloody massacres of thousands of her citizens, the subjugation of nearly one quarter of the globe, and all the innumerable horrors which have arisen from the French Revolution, can be "*forgotten?*" No! the day of retribution will most assuredly arrive; and, dreadful will that day be to many!

At Eremonville Colonel Thornton visited the tomb of Rousseau, on the Island of Poplars, a very beautiful view of which is given.—In addition to the various accounts of the death of that morbid enthusiast, Rousseau, which have already appeared, we are here presented with another, said to have been "written by an eye-witness." This, however, was not quite the case; for, as it will appear, towards the close of the extract, which we are about to make, the writer did not arrive at the scene of Rousseau's dissolution, until death had completed his work.

"In the afternoon of Wednesday, July 1st, 1778, he (*Rousseau*) took his usual walk with his *little governor* (the son of the Marquis de Girardin), as he called him; the weather was very warm, and he several times stopped and desired his little companion to rest himself (a circumstance not usual with him), and complained, as the child afterwards related, of an attack of the cholic, which, however, was entirely removed when he returned to supper, so that even his wife had no suspicion of his being out of order. The next day he arose at his usual hour, went to contemplate the rising sun in his morning walk, and returned to breakfast with his wife.

"Some time after, at the hour she generally went out about her family business, he desired her to call and pay a smith who had done some work for him, and charged her particularly to make no deduction from his bill, as he appeared to be an honest man. His wife had been out but a few minutes, when returning she found him sitting in a straw-chair, and leaning

ing with his elbow on a nest of drawers. 'What is the matter with you, my dear,' says she, 'do you find yourself ill?'—'I feel,' replies he, 'a strange uneasiness and oppression, besides a severe attack of the cholic.' Madame Rousseau upon this, in order to have assistance without alarming him, begged the porter's wife to go to the *château*, and tell that her husband was taken ill. Madame de Girardin being the first whom the news reached, hurried there instantly, and as that was with her a very unusual hour of visiting Rousseau, she, as a pretext for her coming, asked him and his wife, 'Whether they had not been disturbed in the night by the noise made in the village?'—'Ah! Madame,' answered Rousseau, in a tone of voice which disclosed the feeling he had of her condescension, 'I am perfectly sensible of your goodness; but you see I am in pain, and to have you a witness of my sufferings, is an addition to them; and both your own delicate state of health, and the natural tenderness of your heart, unfit you for the sight of other people's sufferings. You will do me a kindness, and yourself too, Madame, by retiring and leaving me alone with my wife for some time.' She returned, therefore, to the *château*, to leave him at liberty to receive, without interruption, such assistance as his cholic required, the only assistance in appearance, which he stood in need of.

"As soon as he was alone with his wife, he desired her to sit down beside him. 'Here I am, my dear; how do you find yourself?' 'The cholic tortures me severely, but I intreat you to open the window; let me once more see the verdure that covers the face of Nature; how beautiful it is!'—'My dear husband, what do you mean by saying so?'—'It has always been my prayer to God,' replied he, with the most perfect tranquillity, 'to die without doctor or disease, and that you might close my eyes; my prayers are on the point of being heard. If I have ever been the cause of any affliction to you: if by being united to me you have met with any misfortune, that you would have otherwise avoided, I intreat your pardon for it.'—'Ah! it is my duty,' cried she, all in tears, 'it is my duty, not yours, to ask forgiveness for all the trouble and uneasiness I have occasioned to you! But what can you mean by talking in this manner?'—'Listen to me, my dear wife, *I feel that I am dying, but I die in perfect tranquillity. I never meant ill to any one, and I have a* RIGHT *to reckon upon the mercy of God!*'

"'My friends have promised me never to dispose, without your consent, of the paper I have put into their hands; the Marquis de Girardin will have the humanity to claim the performance of their promise. Thank the Marquis and his Lady on my part; I leave you in their hands, and I have a sufficient reliance on their friendship, to carry along with me the satisfactory certainty, that they will be a father and mother to you. Tell them I request their permission to be buried in their garden, and that I have no choice as to a particular spot. Give my *souvenir* to my little governor, and my botany to Mademoiselle Girardin. Give the poor of the village something to pray for me; and let the honest couple, whose marriage I had settled, have the present I intended to make them. I charge you, besides, particularly to have my body opened after my death, by proper persons, and that an exact account of the appearances and dissection be committed to writing.'

"In the mean time the pain he felt increased; he complained of shooting

shooting pains in the breast and head. His wife being no longer able to conceal her affliction, he forgot his own sufferings to console her. 'What,' said he, 'have I lost all your affection already; and do you lament my happiness—happiness never to have an end, and which it will not be in the power of men to alter or interrupt? See how clear the Heavens look (pointing to the sky, in a kind of transport that seemed to collect all the energy of his soul), there is not a single cloud; don't you see that the gate of the mansions is open, and that God himself waits my approach?' At these words he fell forward, dragging his wife down along with him. Attempting to raise him, she finds him speechless and without motion; her cries bring all within hearing to her assistance; the body is taken up and laid upon a bed. At the moment I entered, and, taking his hand, I found it still a little warm, and even imagined his pulse beat: the shortness of time in which the fatal event had taken place, the whole having passed in less than a quarter of an hour, left me a ray of hope. I sent for the neighbouring surgeon, and dispatched a person to Paris for a physician, a friend of Rousseau's, charging him to come without a moment's delay. I called for some *alkali volatile fluor*, and made him smell to, and swallow it repeatedly, all to no effect. The consummation so delightful to him, and so fatal to us, was already completed; and, if his example taught me how to die, it could not teach me to bear his loss without regret *."

At the mansion of M. D'Etallier, at Pont Chartrain, Colonel Thornton met with General Moreau and his Lady.

"This Lady" (says he) "is young, of a middle stature, with a remarkable symmetrical form, and a fair and rosy complexion, to which the sweetness of her manners adds a charming fascination. I believe it is generally imagined (though such was not the case in the present instance), that the French females are thin and sallow, two great defects in my opinion, as a woman cannot justly be accounted handsome, unless she have a good complexion, and a certain degree of *en bon point*. The Prince of Wales, *who is an excellent judge of the fair sex*, is, I believe, of the same opinion."

---

* It is almost needless to observe to a *Christian* reader, that Rousseau died like a *Pagan*; without an act, or a word, which could give the smallest reason to suppose that he believed in the doctrines of Christ.—We should have imagined, that there could have been no man, professing such doctrines, who could have considered Rousseau's example as a fit one to adopt in the hour of dissolution, when the soul, standing on the brink of eternity, can derive no real consolation but from the promises of a crucified Redeemer. But, alas! such is the pride which a vain philosophy engenders, that the mind, by which it is infected, arrogates to itself, in the plenitude of presumption, an all-sufficiency, which insolently and impiously rejects, as the ground of salvation, all merits but its own. To this contaminating cause may fairly be ascribed those instances of self-confidence, which men of great intellectual powers, in *this* country, as well as in others, have of late displayed in their last moments.—Rev.

To

To have the honour of coinciding with a Prince on so *important* a point, is certainly very fortunate. *En passant*, we should be happy to be informed, what that "*certain* degree of *en bon point*" is, which the Prince of Wales and Colonel Thornton so much admire? and whether Mrs. F—— is to be considered as the standard of female bulk? It is a still greater omission, in this connoisseur, not to have fixed the *age* of beauty.

But the gallant Colonel introduces us to another *beauty*, at whose shrine we must pay our devoirs. At Frescati, he unconsciously fell into conversation with Madame Tallien. "She is, indeed," says he, "a most fascinating woman, full of that lively *esprit* by which the French ladies are particularly distinguished; and to this she adds *all* the advantages of a *good understanding*, cultivated by the *most refined* education." Of the *character* of this lady, who, by-the-bye, is not a French woman, enough is known to render all comment from us unnecessary. In another part of the work before us, we are informed, that Madame Tallien was the first who appeared in public in a transparent robe, with sandals on her feet, without stockings, and with a diamond ring on each toe! Well may the moralist exclaim, "O shame, where is thy blush!"

Mr. Merry, the English Minister, appears to have occasioned much chagrin to the Colonel, by endeavouring to prevent his introduction to Buonaparte. The Colonel, however, had previously paved his way, by causing a brace of pistols to be presented to the *illustrious* General; and, at length, had the *good fortune* to triumph over Mr. Merry, and even to be *honoured* by a conversation with the base-born Corsican. *Enviable* distinction!

The moment of introduction is too important to be passed over unnoticed:

"After waiting some time," says the Colonel, "the doors were thrown open, and it was announced that the First Consul was ready to receive us. We accordingly made our *entrée*, forming part of a well-dressed croud of all nations. Buonaparte first entered into conversation with the Portuguese Ambassador, and then proceeded round the circle, *conducting himself with great affability* towards each individual who was introduced to him. When he came to the English, most of whom were in military or naval uniforms, he addressed himself in particular to those who had been in Egypt. When it came to my turn to be presented, he noticed my medallion, and inquired into the meaning of it. I told him, the legend was the *triumph of truth*, and that the medallion had been presented to me by the soldiers of the West York Militia, when I was Lieutenant-Colonel of that regiment, as a testimony of their esteem for myself and family. Buonaparte immediately replied, with great animation, 'Colonel, I admire such men;' and addressing himself to Mr. Merry, he continued, 'Be pleased, Sir, to inform your countrymen, that I highly esteem their nation.' He then proceeded regularly round the circle, conversing with every one, as I have before stated."

He was a lying varlet who said, that Buonaparte *esteemed* the English

lish nation. Sorry, indeed, should we be, to possess such qualities as are calculated to acquire his *esteem*; though we feel an honest pride in knowing, that he has repeatedly been *compelled* to *admire* us. Putting our naval victories out of the question, the conduct of our brave soldiers in Egypt, and in Calabria, has *commanded*, has *extorted*, his admiration.

Respecting the person of Buonaparte, we obtain little new information from the Colonel's description, farther than that his eyes are "of a greenish hue." Henceforth, then, without a metaphor, he may be denominated the "green-ey'd monster."

Another *great man* to whom our author was to have been introduced, was Citizen *Tom Paine*. For some reason or other, however, the Colonel did not attend the "*pic nic* party" to which he had been invited; and, consequently, he missed the opportunity of *profiting* by the conversation of that *distinguished* politician. But he was informed, by one of his friends who was present, that Paine, on being called upon for a toast, gave the following: "*England for liberty, America for happiness, but Paris alone for pleasure.*"

"While the bottle was circulating," we are told, "Paine allowed, that he had been proscribed by the Americans as well as the French, but that *Robespierre* was not so infamous a character as was generally supposed, from his reigning during a system of anarchy and terror. He said he did not believe there were virtuous individuals enough existing, to render the village of *Richmond*, in Surrey, a pure republic; for that every man, except the First Consul, was to be bribed."

As to the virtue of individuals in France, perhaps Paine was right enough: it is not improbable, however, that, in forming his estimate, he "measured other men's corn by his own bushel."

The nakedness of the French women, and the disgustingly lascivious movements with which they perform that libidinous dance, the waltz, are most becomingly reprobated by the Colonel, whom we cannot for a moment suspect of representing things to be *worse* than they really were.

Paris, according to our author's account, is by no means that *cheap* country, which some of its admirers would have us believe it to be. He, indeed, admits, that it "has the superior advantage of uniting in one focus the various elegancies that are found in all the other capitals of Europe;" but "to enjoy all these," "without suffering the alloy which results from pecuniary deficiency," he imagines "that an annual income of ten thousand pounds would be indispensably necessary." Amongst the numerous impositions of innkeepers which our sportsman and his friends had to encounter in France, was the following, which occurred in the vicinity of Paris: "For our repast, which consisted of six eggs, some bad cheese, a few unripe apricots, and one bottle of *vin du pays*, the *aubergiste* charged *thirty-six Louis*, but was, at length, satisfied with *one!*" Surely here must be a mis-

take)

take; or the Colonel has *largely—very largely*—availed himself of the privilege of travellers!

The following *breakfast*, which was given by the Marquis de Lucays, is probably such a one as but few of our readers ever sat down to:

"Red wine—peaches—apricots—ham—pears—Champaign—strawberries—cream—raspberries—tench, split, and finely broiled—haunch of roe-buck roasted—eels *en papilot*—plumbs"—[plums]—"eggs—apricots—calf's head—white wine—coffee—chocolate—ices—liqueurs."

An account of French wolf-hunting, with the national *technicalities*, is prefixed to the first volume of this performance; and, in the early part of the second, is a very animated description of a wolf hunt, in which Colonel Thornton participated, near the seat of *La Chevatrie*. We shall extract this passage, as possessing the striking merit of novelty to the English sportsman, and as exhibiting a fair specimen of our author's style.

"The intense heat of the following day did not prevent us from throwing into the forest at four o'clock, and we soon roused a wolf, of which we had a view for five or six miles; however, there was no probability of killing but by shooting him; and this was not easily done, as the cover was extremely thick in underwood and heath, the avenues having been entirely neglected since the Revolution. I heard several shot in different parts, and some of them so near together, that I did not suppose them to be at the same animal: however, the cry returned, and I faintly saw something rush near me. The hunters then came up, and informed me, that they had shot at a wolf, and one of the party said, in an exulting tone, he was confident he had mortally wounded him. I had twenty-one balls in my seven-barrelled gun, and trusted, if I could get a shot the least clear of cover, I should wound the game. We then took our respective stations in the *allées*, all agreeing (as is necessary) to shoot forwards. In about half an hour I heard the cry no more, and therefore dashed on at a good rate for two miles, when I heard the hounds, but very faintly. Having placed myself in what I thought a likely pass, I heard a rustling, and soon discovered an animal listening about sixty yards distant. Agitated as I was at this moment, I could not decide whether I should fire. I was certain of hitting with some of my balls; but, as the cry continued to advance, I resolved to wait, and in a little time *my gentleman* passed the avenue. He seemed jaded, and was evidently hit in the hinder part. I then fired, but whether successfully or not, I could not tell. Running up to the boughs where he had appeared, I found them cut; and, on carefully examining the range of balls, I conceived that I had certainly wounded him; in consequence of which I remounted my horse, and tallihoed so as to make the forest ring. In about ten minutes a couple and a half of my hounds appeared nearly together. Caustic and Consul, grandson and grand-daughter of Merkin, of true *conqueror blood*, seemed the most vermin. They flew counter down the avenue, but I halloed them back; and, at this instant, three couple and a half out of my four came in, and were immediately followed by Vixen,

who

who appeared full as vicious. I caped them, and they went off at a rattling pace after the wolf, but still they were almost mute.

"Having galloped on to the next avenue, I was joined by some straggling gentlemen, and, at length, by the huntsman, whom I informed of what had transpired. He was in raptures with my hounds, and exclaimed: '*Par Dieu, Monsieur le Colonel, ce sont des veritable chiens, il sont superbes. Ils tueront non pas seulement tous les loups mais aussi le diable.*' If I halloed like a madman, he certainly was not behind me in blowing, for I really thought he would have *burst* either *himself* or his *horn*. The rest of the sportsmen, being furnished with horns, blew in confidence, and the noise they made has never since been out of my ears!

"Another shot proclaimed that the game was again seen, when he turned shorter, and the hounds got nearer; and, on my representing to the gentlemen that our hounds would soon out-rate him, they politely agreed to fire no more. The wolf was now frequently seen, and at every time, the horns gave notice. He crossed an avenue tolerably clear, when Vixen, who had joined us, saw him, and, although just before jaded, the little devil got the scent, and gave tongue. When she seemed to be near, and teasing him, my hounds came up within two hundred yards of his jack, all in a sheet; and even some of the French hounds, which had given up the chace, now came in: one of them, between a Newfoundland dog and a deep-mouthed Norman hound, worked very hard. The huntsman said: '*Monsieur le Colonel, ce chien Norman(d) est un galliard; il aime les loups. Il sera bientôt mort.*' But I replied, 'I fear he will wound my hounds severely, there are so few. If, indeed, the pack were here, I should not fear him.' '*N'ayez pas peur, Mons. le Colonel,*' rejoined the huntsman, '*je serai proche et je lui flangerai un coup de mon carabine.*'

"At this moment the wolf turned to us, when the terrier, having a decided advantage from the thickness of the cover, continued catching at his haunches. I halloed, the huntsman blew away, and the game was now at the point of death, surrounded by his enemies. His tongue hung out, and he was evidently wounded in more places than one, as he could scarcely draw his hind leg after him. After he had been tormented for some time by Vixen, he came to a sort of opening in the ride; but in crossing some deep ruts, he fell in, and could not recover himself. The Norman hound, and three others, rushed in, and threw him on his back. He snatched, but they seized him by the throat and back, whilst Vixen had got hold of his haunch. I thrust the end of my whip * in his mouth, and the huntsman coolly tied his nose, and drew his *couteau de chasse*, which I told him was unnecessary; the hounds being at him, he must soon expire.

"Having blown our horns, and halloed till we were almost dead with drought, we tied our horses to some trees, and sat down whilst the wolf was dying. The huntsman said it was a '*gros loup de quartier anée;*' and

* "This whip had a clasp-saw—a necessary appendage in the English chace; but, as there are neither gates nor paddocks in the sporting domains of France, it was found of very little use in that country."

I observed

I observed he had a famous set of grinders, and good dog-teeth. He had received, from the first fire of M. de Beaumont, a small pistol-ball through the upper part of his back, and one buck-shot had grazed his neck. My balls being rifled very neatly, were easily known; two of them had entered the fleshy part of the thigh, and a third, which crossed the kidneys, seemed to have given the mortal wound, as, without that, the huntsman said, he would have stood much longer. His brush had suffered from some balls, which almost every gentleman present asserted to have been his own.

"Having opened our canteens, and taken some refreshment, I ordered the carcass of the wolf to be thrown to the hounds, and the greatest part of it was soon devoured; but the French hounds would not touch it. On examining the dogs, we found that one of Consul's ears was almost bit off; Caustic was sadly cut on the side of her face, and the rest a little injured. Vixen had escaped with only a bloody nose: that was, indeed, a severe wound for a terrier; but she did not seem to mind it; and, indeed, they all suffered much less than I expected. Thus terminated about ten o'clock, what I had been so anxious to see—a wolf-hunt; and I had now ascertained what might be done with fox-hounds."

On Colonel Thornton's return to Paris, after an excursion in the country, in the month of September, he found that the English whom he had left there were nearly all gone. They were "driven away," he says, "by the excessive heat, and the insupportable extortions of the proprietors of the hotels, some of whom had the impudence to demand, and actually did receive, sixty, and even seventy, guineas per month for a suite of apartments." We really think, that a certain old English proverb is here particularly applicable: after Colonel Thornton's statement of the prices which were paid for apartments in Paris, it will readily be admitted, we conceive, that *fools and their money are soon parted.*

"I first paid," continues our author, "at the rate of fourteen guineas per week; and for this I had only one good dining-room, a dressing-room, and bed-chamber, a small *boudoir*, a room for Mr. Bryant, and beds for two servants. A Russian Prince of the Blood, who was my next neighbour, had an anti-room in common with myself."

The following conversation, and anecdote, respecting one of our *great agriculturists*, will not fail to amuse the reader:

"On our return," says Colonel Thornton *(from a shooting party)*, "the *famous* General Santerre made his appearance; and after some general conversation, he began a dissertation on farming, asking me if I knew A—— Y——, and on my replying in the affirmative, he requested to know what I thought of his work as a farmer.

"I told him frankly, that I believed the work was ingeniously written on purpose to deceive; and, from the notes I had made during a journey of considerable length, with his book before me, I was firmly of opinion, that he knew nothing of practical farming. I stated, that he had taken from Government, some years ago, a small farm beyond Harrowgate, which

which was then worth 4000l. but that, after laying out 4000l. more of Government money upon the property, he had managed the farm in such a manner, that its original value was reduced to one-fourth. With respect to his mode of procedure, I observed, that, on finding the moor (for it was almost entirely moor-land) was springy, he had drained it, with the turf thrown in; that the soil being of a cold sandy nature, and having no clay on the surface, it had washed over, and in the course of a few years had filled up in such a manner, that the natural channel was stopped; of course, the whole was become an incorrigible bog, and it would take double the value of the fee-simple to restore it, as no animal could pass it without being completely bogged. I could not help adding, that Mr. ——'s farm, in Suffolk, was a complete bed of thistles, and other weeds; and that while he was inspecting the management of farms in Spain and Italy, he unfortunately forgot his own that he left in England.

"Monsieur Santerre informed me, that, desirous of profiting from every instruction in the agricultural line, he had, some time before, dispatched a person over to England, who, on his arrival, not finding Mr. Y—— at his farm, applied to his wife for permission to view it. With this request she readily complied, but at the same time assured him, there was nothing worthy of particular observation. He then requested to see Mr. ——'s famous breed of pigs, which had been extolled so highly. 'We have no pigs,' replied the lady. 'What! no pigs?'—'No, Sir,' rejoined she, 'nor ever had any.'—'*Morbleu!*' exclaimed the gentleman, 'does he not, in his Treatise, give an account of those animals, and the mode of treating them?'—'Lord! Sir,' said Mrs. ——, in a fit of laughter, 'I am sorry you should have come from France on such an errand. My husband *amuses* himself with writing and farming, and that is all.' The General then gave me a curious account of his experiments in the breeding of horses, and thus terminated the conversation."

The twenty-eighth and twenty-ninth letters of this performance are chiefly composed of a very interesting account, historical and descriptive, of Chantilly, the seat of the Condé family. Colonel Thornton, who had visited this delightful spot about twenty years before, recurs, on this occasion, to the notes which he had then made; and, from the advantage which he appears to derive from them, we much regret that he has not more frequently applied to the same source. His account of Chantilly is unquestionably the best descriptive part of his book; but it is too long for an extract. A curious sporting document, respecting the quantity, and species of game, killed at Chantilly in each year, from 1740 to 1779 inclusive, appears towards its close.

Colonel Thornton's *coup d'œil* of Paris, though concise, is amusing, and tolerably correct. It must be observed, however, that he regards Frenchmen, in general, with too favourable an eye. He agreed upon terms for the immense and splendid, though delapidated, *château* of Chanteloup, the seat of the late *Duc de Choiseul*, with a view of settling in France; but in consequence of some difficulties respecting naturalization in that country, and perhaps, also, in consequence of the renewal of hostilities, the purchase, we believe, has never been completed. Chanteloup had been purchased by a Colonel (a *revolutionary*

tionary one, of course), who, being incapable of paying for it, destroyed or sold every thing in his power. Government then disposed of it, by auction, to Chaptal, the chemist, for 800,000 *livres*. It had received so much injury as to require, in Colonel Thornton's opinion, about 7000l. to put it in complete repair.

We shall here just take the liberty of hinting to the editor, that, in a future edition, he may greatly enrich the work with historical annotations, revolutionary anecdotes, &c. materials for which may be collected in abundance. The vast number of elegant *châteaux*, which are *(or were)* to be disposed of in France, exhibits a melancholy picture of the internal state of that country: the history of their past and present possessors would form a contrast highly interesting to the moralist, and to the statesman.

Colonel Thornton's remarks upon French agriculture and gardening, are but slight; and, indeed, it would be difficult to advance much on those subjects that could be at all satisfactory to an English reader. The French are as much behind us in agriculture and gardening, as they affect to consider every other nation behind them in the polite arts, and, indeed, in every thing else—for their vanity has no bounds.

The Appendix, exhibiting a comparison between the state of sporting in France and in England, will be found to contain some useful information for the young sportsman.

We cannot dismiss these volumes, from which we have derived some portion of both information and amusement, without observing, that they may with propriety be termed a *picturesque*, as well as a *sporting* tour. The views, which are extremely numerous, and several of them very large, are executed in aquatinta, so as to resemble Indian ink drawings. Much of the scenery, and many of the objects which they represent, will be found quite new in this country. Even the *vignettes*, and the tail-pieces—the former in the stroke style, the latter, most of them, in wood—are illustrations of the work, which, independently of its literary claims, is worthy of a place in the cabinets of the curious. Colonel Thornton is entitled to the praise of the public, for the pains and expence which he has been at in promoting the fine arts; and, as the result of his labours is now published, for the benefit of one of his school-fellows, "who, by the fortuitous occurrences of life, has become much reduced in his circumstances," it would be ungenerous not to hope that the work may experience that success which it deserves.

A Letter to the Right Honourable the Earl of Moira, on the Accusations brought against His Royal Highness the Prince of Wales, by Mr. Paull. With Notes Critical and Admonitory, in which the Character and Principles of Mr. Paull and Sir Francis Burdett are examined, and their Origin and Tendency briefly elucidated. 8vo. Pp. 102. 3s. 6d. Jordan and Maxwell. 1806.

THIS pamphlet is evidently the production of a man of sense, knowledge, reading, study and reflection. It contains many pertinent

and judicious reflections, on various subjects of importance, though on some of the points here discussed we do not perfectly agree with the intelligent author. He characterizes, with sufficient precision, the productions of Mr. Nathaniel Jefferys, which he ascribes to "penury of intellect," an expression more forcible, perhaps, than correct. He observes, however, that this conduct—

"Seems to have been taken as a precedent for a practice, which, if continued in the present age, must unquestionably extinguish every sentiment of honour, eradicate every emotion of genuine friendship, obliterate all sense of moral obligation, and loosen the bonds of civil society. I allude, my Lord, to that species of treason which stimulates dependants to seek the first opportunity of *betraying* the private confidence of their superiors."

No doubt the act of betraying private confidence, by whomever that confidence is reposed, is most atrocious, and leads to all the bad consequences which are here so strongly depicted. It adds meanness to treachery, displays a little, low, and degraded mind, and a baseness and depravity of heart; while it has a direct tendency to destroy all social intercourse, and to poison all the sweets of private life. But we do not perceive that its consequences are at all aggravated by the mere circumstance of the confidence having been reposed by a *superior*.

"The Letter of Mr. James Paull, addressed to Lord Viscount Folkestone, and published in Cobbett's Political Register, is a lamentable specimen of this growing and dangerous abuse. It is evidently conceived and written under the impulse of two powerful and ignoble passions—*fear* and *revenge*. The fear of losing his seat in Parliament, and, to a trading speculator, the privileges attending it, has given a somewhat plaintive tone to his vindictive malice, which aims its poisoned arrows at every good and great man in the country."

We are by no means prepared to regard Mr. Paull's conduct, in this instance, in the same light with our author. On the contrary, if Mr. Paull has stated, in the Letter here adverted to, nothing but *facts*, justice compels us to say, that not only is the breach of confidence, if it can be so called, which is not clear to us, is not only not criminal, but that it is perfectly justifiable. It is manifest from his statement, that the Prince of Wales condescended to make a tool of him; that he stimulated him to the prosecution of Lord Wellesley—that he advised him to *buy* a seat in Parliament for the purpose of carrying it on—that he approved the whole of his conduct during its progress—and that he finally urged him to desist, not from any conviction of the injustice of the charge, but for the avowed purpose of preventing any schism in the New Ministry, which His Royal Highness feared would be the case if the prosecution were pursued, in contradiction to the declared wishes of Lord Grenville. Now, had Mr. Paull desisted on such a requisition, he would have been the meanest and

and the basest of human beings. Differing as we do from Mr. Paull, on the merits of that prosecution, thinking, as we do, most highly of the object of it, we cannot but think that his conduct, on that occasion, was perfectly consistent and proper. We lament, indeed, to see the Heir Apparent of the Throne sinking himself into the leader of a party, and mingling in such transactions; nor is it easy to discover his motives, for it is impossible to suppose, that the attachment which subsisted between the Noble Marquis and the late Mr. Pitt, could have led His Royal Highness to sanction this prosecution. We have declared this opinion, on the supposition that the statements in Mr. Paull's Letter are correct; but the author tells us, that the facts "are grossly and ignorantly misrepresented;" the two instances which he notices, however, are not calculated to support his assertion; and, admitting the truth of the facts, we differ, *toto cælo*, from his conclusion, that they "are rather to be admired than condemned." He assures us, that the papers which had been published in vindication of Lord Wellesley had produced a change in the Prince's sentiments respecting him; but this does not appear from Mr. Paull's statement; if His Royal Highness assigned that reason to Mr. Paull for his request to discontinue the prosecution, Mr. Paull has grossly deceived the public; but we have no right to assume this to be the case, without some evidence in support of the assertion. The defence, however, is said to have—

"Developed the hero, philosopher, and statesman, born to found and consolidate empires, and [to] insure the *permanent* connexion of India with this Country. The profound genius and sound policy of the Marquis Wellesley, indeed, have extorted from the enemy, who is never prone to praise the talents of Englishmen, the epithets of *sage, profond, et grand politique*; and experience has demonstrated that he was the first Governor General in India, who ever perfectly comprehended the true genius and spirit of the people, and who took the most effectual means of rendering the name of England sacred in the estimation of the Hindoos, and other inhabitants of India."

This character of the Noble Marquis perfectly corresponds with the opinion which we had long since formed of him; and which we have fully expressed whenever we have had occasion to consider his conduct in India. Indeed we think him, beyond comparison, the first statesman of the present day; and we heartily wish to see him placed in a situation in which his superior talents may have full scope for exertion. We will honestly confess, that we have been accustomed to consider the prosecution against him, as intended (like that of Lord Melville), to answer a political purpose, and to keep him out of power. We are, nevertheless, desirous that the charges preferred against his Lordship should not be evaded, but fairly met; convinced as we are, that he will be fully able to confute them. At all events justice should be done. Notwithstanding his great qualities, if he has (which, we are persuaded, is not the case), been guilty of any viola-

tion of his duty, let him be censured for it; but, if he has been true to his trust (as we firmly believe), let him be cleared in the face of his country.

In discussing more fully Mr. Paull's conduct in respect of the Charges against Lord Wellesley, the author reasons well.

"It was frequently observed in the House, during the Session of 1805, that this 'Honourable Member often moved for papers which either had no existence, or of the titles and contents of which he was *wholly ignorant*; and even requested that papers, compesing several volumes, should be laid before the House in the short space of a day or two.' The repeated occurrence of such circumstances drew from Mr. Rose this remark —'That the motions of the Honourable Member had already cost the Country 9000l.; and, if he continued, it was impossible to form any idea of what might ultimately be the expence *.' Such is the economy of a man who incessantly exclaims against corruption, and the misapplication of the public money.

"But, my Lord, such conduct not only involves the dignity of Parliament —a thing in itself of an importance at the present moment far beyond vulgar apprehension, but also the character of the whole nation. At first many things appear trifling, which lead to important consequences †. Such are all charges brought against persons high in the confidence of their Sovereign, and in the trust of their Country. In this respect the following detail, I shall not call it Philippic, as it is an humble imitation of Buonaparte's *Exposés* and *Bulletins*, merits attention. Speaking of the Marquis Wellesley, whom the letter-writer's courtesy denominates simply Lord, and of his administration in India, and 'the effects of his over-running and *plundering* ‡ the states of that immense peninsula,' it is asserted:

"'That the acts of *aggression* of Lord Wellesley have *far surpassed* those of that enemy, against whose *violations* of public law we are endeavouring to excite the indignation and hostility of the world; when you reflect, that these aggressions have rendered the *British* name *hateful* in

---

* "See Parliamentary Reports."

† "Primo aspectu levia ex queis magnarum sæpè rerum motus oriuntur. TAC. A. 4."

‡ "If the Marquis Wellesley really *plundered* the States of the Indian peninsula, he must have applied the booty to the service of the Government there, and in that case it has remained in the country, which, with Mr. Paull's permission, I must be allowed to say, is not quite so bad as Buonaparte's *plunder* of Italy, Germany, Spain, and the North of Europe, which all goes to France. But if the Governor General has plundered India, and has not raised the Government to a consistency and power hitherto unknown in that country, then he must have appropriated the wealth to his own private use, and must have accumulated a fortune almost equal to His Majesty's Civil List. Here, however, I cannot help observing the author's caution, where caution is necessary (as far as relates to himself); and he has very *prudently*, indeed, avoided charging the Marquis with the crime of possessing great riches, or making any observations on the *means* of acquiring fortunes in India. It is a delicate subject—Ὀτω τὸ κέρδος, παρα φύσιν δεινόν."

India;

India; and have *awakened*, in Europe, a *general suspicion* of our professions and our views; when you reflect, that, while we are thus injured abroad by these flagrant violations of national right, we are, from the same cause, *cruelly oppressed* at home, the unjust wars and unnecessary expenditure of Lord Wellesley having already caused *four millions of pounds sterling* to be raised in taxes upon the people of this Country, and in the present temper of the House of Commons, will, in all probability, cause from *twelve to twenty millions* * more to be raised from the same source, *inasmuch* that there will not be a labourer in the whole kingdom, whose hardships will not thereby be sensibly increased; when you thus reflect upon the enormous evils, which this *system* of Indian aggression and extravagance has brought, and is daily bringing in a still greater and greater degree, upon the affairs of this nation, both abroad and at home, I am sure you will agree with me, that a speedy and effectual remedy ought to be adopted.'

"This is one of those sentences †, although, perhaps, not originally conceived in French, all the parts of which have the appearance of truth, yet without any foundation in fact. The whole purport and tendency of the charge is purely fabulous, and designed, *temporibus insidiari*, only to mislead the unwary, calumniate men of talents, and excite attention to the author."

Adverting to the complete subjugation of the Continental Press by the Corsican Usurper, the author deprecates the conduct of those disaffected Britons, who seem to take delight in depreciating their own country in every possible way. On this subject his reflections are peculiarly just and forcible. He then proceeds to comment on the recent declarations of "a factious" Baronet, who has represented the Country as not worth defending; and he relates some anecdotes of him which, to us at least, are new.

"Your Lordship need not be told that men's conduct, while travelling in foreign countries, where they are removed from the observation and advice of their friends, and the criticisms of their enemies, is the most infallible touchstone of their characters ‡. When an English gentleman

---

* "Those who wish to have a correct knowledge of the real debt, are referred to the last India Budget, brought forward by Lord Morpeth; or, for more extensive details, to Lord Melville's (then Mr. Dundas) Letter to the Directors of the East India Company."

† "Those who study the philosophy of language, its power and influence in deluding the judgment of men, should attentively examine some of Hume's writings, which are replete with sophistical sentences like the above. Similar sentences might also be usefully compared with the *irony* of Swift. But the French, it is without envy I remark it, are the greatest masters of this art of verbal deception, as all their treaties will satisfactorily prove. Such studies will be found of the highest utility to strengthen the judgment, and enable it to detect falsehood and imposture, and recognize sincerity and truth."

‡ "Who is respectable when thinking himself alone and free from observation, will be so before the eye of all the world.—JAV.

travels on the Continent, it is not solely his own individual character, which perhaps may not then be formed, but that of his Country, which he is called upon to support; and should he on any occasion betray his own weakness, he at the same time betrays his Country, and lowers it in the estimation of admiring, but reflecting foreigners.

"Drunkenness is a vulgar vice in all countries; but the *English Baronet*, who could so far forget the respect due to the character of his country, as to appear *intoxicated* in the streets of Paris, may boast his pseudo-patriotism, but can have no claim to dignity of character, or the rectitude of self-government. In no other country of Europe is intoxication so indelibly disgraceful as in France, and in Paris the most so. Perhaps, indeed, drunkenness is the only known vice which has not been *perfectionné* by the French.

"Our associates also mark our character. 'As a man's friends so himself.' Congeniality of disposition is naturally the sympathetic tie which unites social companions. Yet what virtuous Englishman could have any thing in common with the infamous *Barrere*, the vile *instrument* of, and *traitor* to, *all* parties?—let the *patriot* Baronet answer. I am not Accuser-General, neither shall I imitate him in sounding a general denunciation against a series of conduct, not less reprehensible as a British subject, than disgraceful as a private gentleman. It is my duty, however, to indicate some of those abortive projects; and also those which have been carried into effect, in consequence of this visit to Paris, early in the summer of 1802.

"Respect for decorum obliges me to draw a veil over the scenes of debauch in the London and Philadelphia Coffee-houses of Paris, with Thomas Paine, who can 'drink and tell a smutty tale,' with any other man whatever. Such conduct, indeed, and such company, might suit the worthless T. Dutton *; but I regret to think that it was sanctioned by one who should be a man of character and fortune.

"It may perhaps indeed, be useful to this gentleman, as well as to the English public, to know what was the opinion entertained of him by his French associates and friends, with whom he more particularly fraternized.

"Meeting, my Lord, one of these in Paris, July, 1802, who is no little vain of the part he has played in the revolutionary game, he addressed me, saying—'*M. je viens de voir votre compatriote, M. B——, c'est un homme d'un peu de talent, mais absolument dépourvu de jugement!*' Another of them observed, with all that national promptness at characterizing—'*ce n'est pas un homme de grands talens; c'est un homme d'un peu d'esprit; mais il marque la justesse de la pensée.*' Of the justness of these characters it is unnecessary that I should here give an opinion; the one is drawn by a political, and the other by a justly distinguished literary character.

---

* "This traitor, who, I understand, was formerly about Covent Garden and Drury-Lane Theatres, and professed himself loyal by occasionally making some feeble rhymes, was one of the first *Editors* of the *Argus*—the establishment of which, in Paris, was a favourite project of the Baronet, and which has too fatally succeeded, to *his* regret I hope."

"I shall

"I shall only farther observe, my Lord, that had not this gentleman again, unasked, obtruded himself on the public; had he not commenced, by indiscriminately accusing men of very superior talents, of ambition, incapacity, and venal apostacy; had he not insulted and vilified His Majesty's Government, and depreciated *every* man of character and talents in the country; but, above all, had he not evinced his implacable *hatred* for our glorious and immortal Constitution; I should have continued to pass over in silent contempt those Parisian scenes, to part of which I was a reluctant witness, and which left such an impression of consummate iniquity upon my mind, that time will not easily erase.

"Political apostacy, nay, even treasonable plots, may vanish from the mind; but he must either be inured to crimes, or insensible of the beauty of virtue, who can, without the liveliest indignation, coolly reflect on such intemperance and lewd *blasphemies*, such gross and disgusting infidelity and impiety! Were there, indeed, no other reason than that of infidelity, of an avowed disbelief in the sacred truths contained in the volume of Divine revelation, and an open aversion from the Author of the Christian religion, it should be sufficient to disqualify such a person, the same as Jews are disqualified for legislating among a Christian people *."

Our author displays much good sense in his remarks on the necessary qualifications of a Legislator; and he contends, that the moral constitution of the English Parliament has of late years experienced a considerable change, by the preponderance of the commercial over the landed interest. This is a subject of too much importance to be discussed incidentally. The depression of the landed interest is, certainly, a very serious evil; nor do we think that it is by any means counterbalanced by the new proprietors of land, who are daily starting up out of the commercial world; for such proprietors are a very different race of beings from the old country gentlemen of this realm, who, with heartfelt grief we say it, have almost disappeared. Such of them as remain, borne down by the weight of taxes, and by the increased price of every article of necessity or of luxury, are unable to support that hospitality which is so natural to them; and, being compelled to change their course of life, gradually lose that respect which they were wont to command, and which is so justly their due. On the other hand, the vast increase of commerce, and the very great portion of the national wealth which is embarked in it, render it necessary that it should acquire a proportionate share in an assembly which is, in fact, a representation of the property of the country.—It is a very difficult matter to draw the line, beyond which it would

* "Si le jour de la *Foi* n'eclaire la raison,
Notre goût depravé tourne tout en poison;
Toujours de notre *orgueil* la subtile imposture
Au bien qu'il semble aimer, fait changer la nature:
Et dans le propre amour dont l'homme est revêtu,
Il se rend *criminel* même par sa vertu. BREBEUF."

be desirable that neither of the two interests should pass; nor is it, indeed, very easy, in the present state of society, even to mark the distinction between the landed and the commercial interest. These interests are daily blending and harmonizing with each other; but still their union will not supply the place of our *country gentlemen*, properly so called.

"Those men who are born under the uncontaminated influence of the British Constitution, nurtured in its true principles, educated at the purified fountains of Greek and Roman eloquence, possessed of the hereditary principles of English toleration and justice, and who alone are truly qualified to legislate for their Country, to disseminate the genuine principles of good old English liberty, and to transmit our Constitution and our laws unimpaired to posterity; such, unhappily, can now find no place in the Legislature of their Country; while, at a time of extraordinary peril, illiterate, and, I fear, unprincipled upstarts, possess themselves of seats, I lament to say it, only to assist their commercial speculations, or gratify their invidious vengeance against more fortunate, more virtuous, or more enlightened and ingenious men."

This is an evil which cannot, we fear, be cured but by the only species of reform, which our modern reformers never seek to promote—*a reformation of the morals, manners, and minds of the electors.* The author laments, with great reason, the pernicious effects of those speeches, and of those writings, in which the venerable institutions of our Country are vilified, and which tend materially to serve the cause of our foreign enemies. He contends, that but for the aid of such advocates, "not only the success, but the aspiring, and now ungovernable, ambition of Buonaparte, would never have attained their present importance, or ascendancy in Europe. Had not, indeed, the Usurper calculated, and, I fear, not altogether erroneously, on the popular support of his *friends* in this country, he would not have been so forward in violating the agreement at Amiens." He then proceeds to state a variety of facts upon which this conclusion is founded; and, among others, mentions the use which was made, by the Usurper, of the inflammatory harangues, and publications of the disaffected and seditious in this country, in persuading the ignorant and enslaved people on the Continent, of the truth of all the statements which they contained.

"Among the most conspicuous of these garbled speeches, was that bearing the name of the Chevalier *Burdett*, and designed to prove that the more liberal and enlightened people of England eagerly wished for the arrival of the French. 'We declared war,' said the Chevalier, 'for the sake of Malta: but, if you were to ask me what we were at war for, I should be as much at a loss to answer you, as I was at any period during the late war. I have no *hesitation* in *declaring*, that, in the present situation of the country, I *think it* IMPOSSIBLE *for an* HONEST MAN *to come forward, or to be* JUSTIFIED *in* LENDING *an* ASSISTANT ARM *in* DEFENCE *of the Country!*"

"After

"After the salutary observations on government which Sir Francis heard from a gentleman, who for a time resided in Rue Vivienne in Paris, but whose name it would be imprudent to mention, I did not think it possible that he could have uttered such sentiments again, either in France or England. From that gentleman, the remembrance of whom may perhaps excite a blush, he learned some of those truths which Mr. Whitbread has more recently communicated to him."

Upon this last passage justice compels us to remark, that Mr. Whitbread was one of the last persons in the world to reproach Sir Francis Burdett for the violence of his political sentiments; for it is a fact, which cannot be denied, that on former elections, when the language of the Baronet was infinitely more violent and objectionable than it was during the late election, nay, even when he used the very language here so properly reprobated, Mr. Whitbread and the whole herd of his political friends (Mr. Sheridan himself included) not only refrained from opposing him, but actually afforded him all the protection and support in their power. Indeed, we are ready to acknowledge, that in all that lately passed between Sir Francis on the one part, and Mr. Whitbread and Mr. Byng on the other, the Baronet had a decided advantage over his opponents. It would be easy to prove, by a reference to past transactions, that the very men who have recently reproved Sir Francis for his *apostacy*, were themselves the only *apostates*; and that, with all his errors, and all his faults, Sir Francis has not been guilty of inconsistency, or of dereliction of principle.

The author considers the term JACOBINISM "as legitimate as that of Mahometanism;" and yet there are many who would persuade us that it is not a legitimate term, and that there are no persons now existing to whom it can with justice be applied. We heartily wish it were so; but, unhappily, we know that the persons who so think have egregiously deceived themselves. He expatiates on the profligacy of attempting to vilify the *moral* character of the junior branches of the Royal Family. To *vilify* any one is a criminal act, of which no honest man would be guilty; but it is certainly the duty of an honest man to deprecate immoral conduct, whether displayed by Princes or by peasants; but on this subject we have fully explained our sentiments, in our review of the different answers to the pamphlet of Mr. Jefferys.—We concur with our author in the utmost extent of his reasoning on the turpitude of a breach of confidence. "To *betray* the *fiducia quæ sit rebus humanis* must ever be an odious offence against society *, and held up to universal detestation in all countries and in all ages." For such an offence it will be difficult, indeed, to find any

* "There have been of late several gross violations of private confidence, which, from whatever *cause* or *motive*, are sufficient to excite some alarm in the minds of the more faithful and unsuspecting, especially in such times as the present."

person

person so dead to the sentiments of honour, as to make an apology.—"A *tale-bearer*," said Solomon, "*revealeth secrets*, but he that is of a *faithful* spirit *concealeth* the matter." All this is perfectly true; but we cannot so fully agree with him in the *application* of his principle to Mr. Paull's Letter to Lord Folkestone. In the first place, it does not appear to us that the communications between the Prince of Wales and Mr. Paull were of such a confidential nature as to render the publication of them, under *any* circumstances, criminal, or even improper; and, in the next place, the provocation which Mr. Paull received, provided his statement of facts be accurate, was sufficient, we think, to justify their publication. The discussion of this point is the weakest part of the pamphlet. It certainly is not made evident by any thing that has been published on the subject, that, when the Prince urged Mr. Paull to desist from the prosecution of his charges against Lord Wellesley, he had himself altered his opinion of that Nobleman; but, on the contrary, it appears manifest that His Royal Highness only desired his forbearance in consequence of an interview with Lord Grenville, who seems to have made that a kind of condition of the continuance of harmony between his own party and the Foxites; in a word, political expedience, and not public justice, was the cause of this sudden change of conduct. We shall not be suspected of partiality for Mr. Paull, or for his principles; but we will never suffer our prejudices to render us unjust to any man.

The author asserts, from "a pretty general field of observation and experience on the Continent," what we have frequently asserted ourselves, and what we know to be true, that most, if not all, of Buonaparte's victories "were neither won by his talents, nor his good fortune, but by gold."

"It is a well ascertained fact, that 'Buonaparte, from the time of his acquiring the command of the French army in Italy, till the day he was proclaimed *Consul à vie*, never fought *one* battle without previously having *bought* the influence of some officer of the opposing army.' Many instances of such facts, of the opening of negotiations with the enemy's soldiers, of the sums paid to them, &c. are on record, and well known both in Switzerland, Italy, and the South of Germany. More recent instances of his address at *bribing* are still more generally known.

"These facts, my Lord, may appear somewhat irrelevant; but your Lordship will perhaps perceive their propriety, when applied to the duties of our Ministers delegated to Foreign Courts, and also the prudence and judgment necessary for the selection of persons properly qualified by their talents and virtues, for the now more than ever *arduous* offices of envoys or ambassadors."

It were much to be wished that such prudence and judgment had been displayed in the course of the last summer; but it is a lamentable truth, that at no one period of our history has our Sovereign been so miserably represented at Foreign Courts, as he has been during the last nine months, and as he still continues to be. While men of great diplomatic

diplomatic experience and talents are suffered to remain at home, others who possess neither, and who have, indeed, no one qualification for the office, are employed, at the most important epoch which Europe has witnessed for centuries. The author's farther reflections on this subject are entitled to notice.

"I have ever conceived it an axiom, that it is morally impossible for an Englishman, of such a character, ever to *betray* his King and Country to the enemy. But that Minister, who resides at a Foreign Court, and suffers intrigues and briberies to escape his knowledge, at once evinces a highly culpable neglect of his duty, and a no less reprehensible ignorance of human nature. I speak generally, my Lord, as it is not my design to become a vulgar accuser; but I am not ignorant of instances when greater penetration into human character, and consequently greater prudence, would have been attended with important advantages to the general interests and character of the country.

"It is, doubtless, unnecessary to mention more particulars on this point to your Lordship, who is already so well acquainted with such affairs; but the great consequences attached to it, and to the negotiation of future alliances and treaties, will, I hope, be a sufficient apology for my urging the necessity of negotiators possessing an accurate knowledge of the passions of men, and of their being minute observers of men's actions and principles, as well as being intimately acquainted with the political history and antiquities of those countries, in which they are appointed to execute the momentous office of representing their sovereign, and guarding the interests of their country.

"The general ignorance, too, of English affairs, to which French oppression has succeeded in reducing the people on the Continent, has been another, and very successful means, of deluding and bribing the servants of all those governments in all ance with England. It would appear, indeed a very obvious duty in an English resident, to take every *prudent* measure to gratify the more enlightened part of the community in which he resided, with faithful translations of the histories of those military or naval actions which appear in the London Gazette. It would be equally advantageous, both to insure political fidelity and the interest of our manufactures, to present those soldiers, among our Allies, who have evinced great valour and military skill, with some English swords and pistols, with suitable inscriptions, as honourable testimonies of their talents and bravery.

"Your Lordship is perfectly acquainted with the influence of such presents on the minds of soldiers; but what rendered them almost indispensable to our national interest, was the number and value of Buonaparte's *bribes*, disguised in the manner best adapted to operate on the feelings.—Those, my Lord, who consider these things as trifling, know little of the real state and feelings of the people on the Continent. Whatever possesses external pomp, and addresses itself to their passions, will produce greater effects in an hour, than the most able appeal to their judgments even in a month. It is only in England, indeed, where men consider consequences, and prefer permanent to temporary enjoyments. We have seen that foreigners will sell their honour, their King, and their country, for

for the momentary acquisition of a small sum of money, with which they will purchase some *gilded geawgaw!*

"Such, my Lord, being the real, but degraded state of society in general on the Continent, it becomes our duty to proceed (as we would with unlettered Indians), in a manner calculated to insure our own security, and produce the designed effect. To this end it is unnecessary to observe, that our success must entirely depend on the extent and accuracy of our knowledge of human nature. Such knowledge, indeed, is the grammar of a statesman, as the knowledge of provincial and national character is that of a general."

The author reasons very justly on the vast advantage derived by the French from the general prevalence of their language upon the Continent, and on the infamous use which they make of it.

"A more general diffusion of the English literature and language on the Continent, is unquestionably the most sure and effectual means of preserving our influence on the public mind; and it is with infinite pleasure I remark, that it daily becomes more and more general, and that it only wants the attention and patronage of those invested with authority * to render it, in a year or two, more popular than ever the French has been. To your Lordship, whose taste and knowledge of human nature are so exquisite, this truth will be equally agreeable and interesting.

"Indeed when I reflect, my Lord, on the present universality of our language, on its diffusion over all the North, and now over part of South America, in Africa, the West Indies, and the vast and populous country of Hindostan, I cannot but smile at Buonaparte's question to Chaptal—*'se peut-on l'anéantir?'* That the *language* of *sincerity*, like a government actuated by just principles, will finally prevail over the *language* of *knaves*, and the dominion of tyrants, cannot, I think, be doubted by those acquainted with the history of their species. The triumphs of injustice, however splendid, can never be but transitory: virtue only is permanent. Empires may be erected, and dynasties established, but their durability cannot be determined by any human art; and Buonaparte's empire, like Alexander's, will crumble to pieces under its own weight.—The incomparibility of the new divisions of the different countries, while they facilitated the destruction of the old government, will also operate the downfall of the new, and France again perhaps resume her primitive state of duchies †. Till that period, whether governed by Emperors, Kings, or Republicans, there never will be a permanent and general peace in

---

* "Is it not a species of *treason* against our language, to use the French instead of it in our negotiations? A most laudable attempt has recently been made to restore the Latin, a measure pregnant with the most important consequences to the interest of the Country, as the French have uniformly *swindled* us by means of *treacherous* language in their treaties."

† "The inhabitants of Bretagne have always evinced a partiality to the English, as have those of Guyenne; and even at the present day, if you ask a native of Languedoc if he be a Frenchman, his reply will be—'I am a Languedocian—*je suis Languedocien.*'"

Europe. It is the national character of the French; as masters or rivals, their vanity is insupportable; as dependants or inferiors, they are attentive and accommodating: they were born to obey, not to command."

His estimate of the French character is perfectly just; but we dare not encourage the hope that the empire of Buonaparte will *speedily* crumble away. To reason, however, from the past to the future, notwithstanding the futility of such a mode of argument as applied to recent events, is certainly fair, and experience fully sanctions the conclusions of our author.

The notes, Greek, Latin, French, Spanish, Italian, and English, display a great extent and variety of reading, without any affectation, or ostentatious parade of learning; and the tract, on the whole, is highly creditable to the author's abilities and principles.

Lectures on Natural Philosophy: the Result of many Years practical Experience of the Facts elucidated. With an Appendix, containing a great Number and Variety of Astronomical and Geographical Problems: also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. Pp. 420. 4to. Kearsley. 1806.

PASSIONS, prejudices, or prepossessions, have hitherto influenced the opinions of men, in whatever relates to the female character. It is therefore extremely difficult, if not impossible, to use language that will impress all readers with a just idea of the intrinsic value of any production of the female mind. If we express an ingenuous approbation of such a production, those who think their own consequence raised by depreciating every thing which originates with the sex, will uncandidly exclaim, *it is very well for a woman!* If, on the contrary, we dwell more on the defects than the merits of the work, the sex has just reason to complain of partiality. Since, then, the generality of readers are more apt to be interested in the superficial question relative to a supposed sexual characteristic of the mind, than to dispassionately appreciate the importance and accuracy of the information contained in the works of a female writer, we shall endeavour, *justitiaque docit gentes frænare superbas*, to convince our readers, that it is not of authors, but of their works, that we are called upon to give our judgment; and that to *us* it is perfectly indifferent, whether the volume before us was written by a *male* or a *female*—it is the principles alone we shall consider. Nor do we, as critics, know any sex in writers; the genius of our language, its admirable simplicity, rejects all sexual terminology, which is common to almost every other known language; and although custom has reconciled us in some degree to the barbarous terms of *authoress*, *preceptress*, &c. there is no person who could bear such words as *writress*, *painteress*, &c.; yet if it were necessary to characterize intellectual agency by any sexual termination, it is equally so in the latter case as in the former. Leaving, however,

however, such discussions for the present, we shall proceed to an analysis of these Lectures on Natural Philosophy.

The volume before us contains Thirteen Lectures on the Properties of Matter, Mechanics, the Properties of the Atmosphere, Pneumatics and Acoustics, Hydrostatics, Hydraulics, Magnetism, Electricity, Optics, the Nature of Light and Vision, and on Astronomy. To these is added a very copious Appendix, consisting of astronomical tables, specific gravities, geometrical definitions, the most remarkable stars and constellations seen in the zenith of London, principles of the globes and armillary sphere, with numerous well-conceived geographical problems and questions, designed to exercise the students of geography and astronomy. It cannot be expected that, in treating of such subjects, which have long been stationary in the annals of science, much novelty should now be attained. It is not, however, that these sciences have been carried to perfection, but that they have arrived at a certain point, to surpass which, it will require the collected experience of another century to be concentrated in some original and aspiring genius, who may be fortunate enough to extend our knowledge of the natural sciences beyond the limits to which they at present appear circumscribed. Nevertheless, although the mathematical principles of mechanics, hydrostatics, and pneumatics, have become stationary, new discoveries in their application to the arts daily occur; and it will appear, that our author has been fortunate in introducing her due portion of new and appropriate illustrations of these well-known principles. In the First Lecture, after treating on fire, and its agency, the following, among many other, observations on evaporation appear;

"The cooling property of vapour is evident by the observation of its effects, and the manner in which they are employed in hot countries. In Aleppo, water kept in jars is always coolest when the weather is hottest: for when the heat is most excessive, and the sun's rays most powerful, the vapour from the outside of the jars is most copious; and the degree of coldness within them is produced by the great quantity of heat discharged through the pores of the earth of which they are made, which is of a very loose texture. The manner of obtaining ice in the East Indies is another evidence of the degree of cold that may be produced by evaporation. The ice-makers dig pits about thirty feet square and two feet deep, in large plains, strewing the bottom of these pits with sugar-canes: they place upon them unglazed pans, made of such porous earth, that the vapour penetrates through its substance. The pans are about a quarter of an inch thick: if they are filled in the evening with water that has been boiled, and left in that situation till morning, more or less ice will be found in them, according to the temperature of the air, there being more formed in dry weather than in cloudy.

As the above conveys the knowledge of an important fact, which seems not to have been yet sufficiently known or practised in many of those warm countries which are under the British dominion, and which frequently suffer from the use of bad water, we think it proper

per to observe, that even hot and muddy water, put into a thin, porous, unglazed earthen vessel, and suspended in an open window, or any place where there is a constant current of air, *shaded from the sun*, will, in the course of six or seven hours, become cool, limpid, and a delicious and wholesome beverage. The same may be effected with large jars exposed to the sun; but in that case it is necessary to keep them close stopped, and constantly moistened with water thrown over them, in order to support a uniform evaporation from their surface. Our author's hypothesis, that in this process of evaporation, heat is disengaged, may suffice, although many, and not without reason, have contended, that the matter of heat was carried off in vapour, and that of cold disengaged in a quantity sufficient to cool, or even freeze, the water within the vessels.

In the Second Lecture, treating of the mechanical powers, the author remarks; "The effects of gunpowder are certainly dreadful; yet as some medium (means) of offence and defence has ever been used, I conceive the art of gunnery is not more cruel than many other destructive devices." How little do we yet know of humanity! In truth, after the discovery of printing, that of gunpowder has been the next useful in civilizing mankind, and in extending the arts and sciences. As to the sentiment of humanity, if there be any truth in the records of society, we have but to compare the history of ancient and modern wars to be convinced, that since the use of gunpowder, scarcely a hundredth part of the former number has fallen in battle. The period of warfare has been also contracted, and the arts of peace cultivated to a degree equally unknown in ancient Rome, Greece, Judea, or Egypt. There is, however, more justice and utility in the following interesting observations on animal strength:

"It appears evident, from what we learn of the direction of power in the limbs of men and quadrupeds, that the former were designed to move upright, and that they can bear a burthen better in that position than in any other. Two men with a burthen between them, will carry a greater weight than double what each can separately; because by using a pole, they can preserve such a position that the whole pillar of their bones supports the weight. If one man be twice as strong as the other, the weight should be moved towards the stronger man in that proportion, namely, to half the distance from the latter that it is from the former; by which means the weaker man will bear only one-third of the burthen. In attaching a pair of horses to a carriage, if one be weaker than the other, the stronger horse should be placed nearer the centre of the beam that is fastened to the carriage, than the weaker, by which means each will draw in proportion to its strength; the motion of the carriage will also be facilitated by this equipoise of power.

"We may infer from the direction of power in horses, that they were designed to draw burthens; and may suppose that a horse will draw a weight in proportion to his strength: yet it is easy to understand, from our observations on action and re-action, that two horses of unequal strength may draw the same weight; or the weaker horse may even draw a weight

a weight the stronger cannot remove, if the weaker be the heavier, or exceed the other more in weight than he is exceeded by him in strength; for a weight re-acts and pulls back a horse in proportion to itself: therefore the heavier horse, though he be the weaker, will, if his weight be greater than the strength of his antagonist, lose less power than the stronger one. A horse has two sources of power in drawing weights: his strength, which gives him velocity; and his weight, which gives him force. Horses must have sufficient force, or weight, to enable them to move a heavy carriage; for if they have not, they cannot secure their feet on the ground, but will slip, and be drawn backwards."

The Lecture on Pneumatics and Acoustics is still more comprehensive and instructive, although the author has declined entering on the enchanting and fashionable subject of pneumatic chemistry, under the false pretext, that the "experiments are too inconvenient and dangerous for female* performance and introspection." She illustrates the importance of the existence of the air to the feathered tribe, whose small heads, sharp breasts, muscular wings, and spreading tails, enable them to support themselves in the atmosphere. But,

"The re-action of the air alone is not sufficient to account for the direction, &c. of the flight of birds: it is by the curious mechanism of their wings that they are able to support themselves, and to vary their flight, as we may readily conceive; for if it were performed and effected by strokes in one plane only, what was gained one moment would be lost the next. But the wise Contriver of all things has supplied the plumy race with a curious and wonderful machinery to effect these purposes. The external part of the wing is convex, and the feathers are so disposed, the muscles and joints of the pinions so arranged and allotted, as to enable birds to shift their position by a semi-rotary movement, and also to strike the air with a broad surface, in order to take all possible advantage of its resistance; and to raise the wing edgeways, that they may have the less opposition to overcome, and to prevent that action of the air on them in rising which would impede their flight: it was probably from observing this circumstance, that the waterman learnt what is called to feather his oar."

After discussing the important uses of air to the respiration† of animals, the lecturer proceeds to consider its wonderful powers in propagating sounds.

---

* The very able researches and discoveries of Mrs. Fulham, are a satisfactory refutation of this objection.

† The author again attacks experimental philosophers for *cruelty* to animals, in exposing them to the action of different gases; but she does not reflect that there is not a respectable fishmonger in London, who does not inflict more *cruel* torture on living animals in one day, than all the philosophers, from Galen to Galvani, have ever done in the course of their lives.

"Sound,

"Sound, by being condensed in a tube, is rendered audible at a great distance; therefore, by means of pipes, which confine the sound, the voice may be heard considerably beyond its natural limits. Hence have arisen various deceptions. The condensation of sound has similar effects with the condensation of light, in increasing the natural powers. When a person speaks in a trumpet, the large waves formed at the wide end of it are compressed at the axis by the reflecting surface inside the tube; and, passing to the ear in that state, a greater effect is produced than by the usual mode of conveyance. If two trumpets are fixed in situations opposite to each other, even at the distance of forty feet, the sound of the lowest whisper spoken at the mouth of one of them, will pass to the other, and may be distinctly heard. The similarity between the effects of condensed light and sound is evidently proved by experiment. If we place two concave mirrors, or surfaces, made of glass, or any reflecting substance, at the opposite ends of a large apartment, and a person stand at the focus of one*, and another person at the focus of the other, they may converse in the lowest whisper, which will be to each perfectly audible."

The Fifth and Sixth Lectures are devoted to the illustration of hydrostatics, hydraulics, and the motion of fluids in general, of which the following is a fair specimen of the diverse facts and observations communicated in the author's familiar and desultory manner:

"The effects of capillary attraction, by which moisture is conveyed through the interstices of wood, &c. are employed by mankind in various mechanical operations, particularly in dividing substances with greater ease and safety than by percussion. A very striking use of this property presents itself to my recollection, as employed in dividing mill-stones. The stones used for this purpose are first formed into cylinders of considerable length; to separate these into the proper proportions, indentures are cut at suitable distances on the outer surface of them in a circular form, into which are driven wedges of dry wood. By the application of water to these wedges, the cylinders are divided; for the fluid is drawn to the other extremity of the wood by the capillary attraction, which causes an expansion that splits the stone asunder. Capillary attraction is concerned in most of the operations of nature; for nutriment is conveyed through these fine tubes to all the parts of vegetable substances and animal bodies. Many familiar effects arise from corpuscular attraction; as, oil supplying the wick of a lamp, water dividing sugar or salt: in a word, all the pores and interstices of bodies are capillary tubes, which imbibe fluids, effluvia, &c."

The Lecture on Magnetism is the most intelligible, satisfactory, and perhaps complete, that we have seen on this hitherto undefinable subject. The author has evinced much judgment and good sense in omitting all the visionary speculations relative to magnetism, with

* "The focus of a concave mirror is at one-fourth the diameter of a sphere of which the concavity of the mirror is an arc."

which the public has been so long idly amused, and has confined herself to a clear and complete statement of all the known phenomena. The facts relative to the variations and dip of the magnetic needle are concisely detailed, and Mr. Canton's observations on the slight variations or deviations of the needle in the morning, noon, and night, occasioned by the solar heat, as he supposed, are particularly mentioned. We could have wished, indeed, that Mrs. Bryan had given some account of the attempts made to identify the magnetic with the electric power, as they are much more similar in their characters than water is to oxygen and hydrogen, of which it is entirely composed.

Electricity occupies the Eighth and Ninth Lectures, which the author seems to have treated *con amore*. "Of the two theories of electricity which have obtained the greatest share of approbation with philosophers, one is called Ellis's, being his idea as established by Volta and Mr. Atwood; the other, Franklin's, though Dr. Watson first intimated the opinions which were afterwards digested and established by Dr. Franklin:" the leading principles are given without deciding in favour of either. The fair Lecturer proceeds to relate experiments which in general are applicable to both theories, and which render it very difficult, if not impossible, "to wholly reject either of them." She also proposes several shrewd conjectures of her own, relative to the power of electrics, which she supposes to be only that of having a particular capacity for accumulating or attracting the electric fluid from the atmosphere, and surrounding bodies. The experiments of Mr. Symmer, on black and white silk stockings, are also stated, in which it appears, that a black and white silk stocking, warmed, and drawn on the leg over each other, and taken off without separating them, became electrical, and adhered together with a "force that required sixty (six) times their own weight to part them." Trying two pairs of stockings, one black, and the other white, each repelled its fellow, and attracted the contrary one. Two black stockings did not exhibit electricity. Our author also gives some very good directions for guarding against danger in a thunder-storm. An imperfect sketch of Galvanism is likewise introduced, but the Lecturer forbears to dwell on this subject, for the truly Shandean reason, which is unworthy of her, that "many *cruel* experiments have been tried in this science!" Such sentiments she may consider as honourable proofs of her sensibility, but we cannot hesitate in affirming, that they are the very antipodes to those of genuine humanity. According to such preposterous affectation, it were more humane to suffer a patient to die of a fractured limb, than to save his life by amputation.

The Tenth, Eleventh, and Twelfth Lectures are on optics, and the nature of vision; and notwithstanding the dryness and difficulty of the subject, there are very few readers who will not be amused by the curious experiments and observations here rendered familiar to the meanest capacity. The following observations on light occur before entering on the subject of colours:

"We

"We are now far advanced in the consideration of light, and the science of optics; having, by ocular demonstration of certain results, inferred with certainty many important facts: such as, that the particles of light are inconceivably small, and move in a rectilinear direction with astonishing velocity—that a ray of light, radiating from a centre, diverges in its progress—that the density of light at certain distances depends on its density at the radiating point, and its distance from it, and this difference being also in proportion to the squares of its distance from the luminous point—that the angle made by a ray of light in its reflection, is always equal to its angle of incidence; and hence, when the angle of incidence is found, the angle of reflection is likewise ascertained—that concave mirrors collect parallel rays, and cause them to meet in a focus by reflection; and that the focus of a concave mirror is at the same distance from its surface as the focus of a convex lens—that the heat and light of a luminous body reflected from a concave surface, are as much increased at that focal point, as that point exceeds the surface of the lens; the same as happens in regard to the surface and focus of a convex lens by refraction, which causes the rays of light at the focus of very large concave mirrors, and convex lenses, by being greatly accumulated at their foci, to burn almost all bodies subjected to their influence. We have also contemplated the curious organization of the eye, so far as its optical effects are known; and discovered, that the construction of optical instruments depends on the known properties and capacities of the coats and humours of this useful and ornamental organ of the animal creation."

On the preservation of the sight, the following reflections are original and important:

"To render our knowledge on this subject (the science of vision) in some degree serviceable to mankind, I will state a few particulars worthy of attention. Long-sightedness arises from a depression of the lenses that compose the organ of sight, which is occasioned by a deficiency in the humours of the eye, and a rigidness of the muscles that regulate its movements. In order to retard and counteract as much as possible the inconveniences of this natural decay of sight, it is necessary, as we advance in years, to accustom ourselves to look at objects as near as we conveniently can, and to employ the eyes moderately in viewing attentively a variety of objects at different distances. To avoid the impressions of a very strong light, and the sudden transition from darkness to an opposite extreme, frequently open and shut the upper lid, in order to diffuse a fluid that is intended to lubricate the eye. This act is usually performed instinctively, without our attention; but as some persons, constantly occupied in contemplating very small objects, are apt to get a fixed position of the eye, I deem this caution necessary: I have myself experienced the inconvenience attending negligence in this particular, when painting small objects on ivory; for after sitting many hours, earnestly contemplating the performance, a painful sensation in my eyes has been produced. The muscles of the eye grow stronger by moderate exercise, and are enfeebled by disuse; and the coats of the eye are rendered flexible by use, and become rigid by inactivity."

The facts and illustrations of the nature and influence of colours

are no less curious and interesting, but our extracts have already extended to an unusual length. The Thirteenth and last Lecture embraces astronomy, and will not detract from the fair fame which the author has honestly acquired by her former labours in that sublime science.

Before concluding our observations on this elegant volume, however, we must beg leave to fulfil another, and not the least important, part of our duty to the public, namely, to examine the moral principles here inculcated. The author (mistress of a very respectable boarding school on Blackheath), with great propriety, gives a concluding admonitory Address to her fair pupils on the moral and political economy of their future lives. The primary object of these Lectures, we are told, and the work bears internal evidence of the fact, was to support religion, and superinduce habits of pious adoration to the Supreme Being in contemplating his works. The merit of such a design is unequivocal, and we do not hesitate to say, that its execution is highly praiseworthy and agreeable. In this Address, the leading and essential doctrines of religion, and its offices, are first laid down, with great perspicuity, as the source of all knowledge and virtue: next, the "moral duties in every relation of female life—as children, sisters, friends, wives, mothers, and associates." "Justice, prudence, temperance, and fortitude," we are told, are the basis of all these duties. "As children, be obedient and grateful to your parents; as friends, faithful and reasonable; as sisters, affectionate;" and,

"When wives, consider the solemn oath pledged before God, and strictly obey its mandates. Let cheerful acquiescence evince your affection towards your husband. Be the softener of his cares—the sympathizer in all his anxieties; and should unforeseen misfortunes overtake him, then will be the time to show him the strength of your understanding, the purity of your mind, and the nature of your affection. Excite his fortitude by your example—lessen his anxiety by your vigorous resistance of calamity—and diminish the pressure of misfortune by your active exertions. This will be the season for more particularly displaying the moral graces of justice, prudence, temperance, and fortitude. As mothers, remember you once were young. Let your experience and mature judgment direct and admonish your children; but let your admonitions, restraints, and directions, be softened by maternal affection."

"In society, be unassuming, obliging, charitable; let your benevolence be as conspicuous in judging of conduct, as in bestowing the gifts of abundance. Cultivate a cheerful disposition, and impart its emanations; but let your gaiety be tempered by sedate thought and reflection. Be not anxious about the domestic affairs of others: curiosity is trifling and impertinent, unless excited by the laudable motive of contributing, by our counsel or assistance, to the comfort and happiness of our fellow-creatures. Avoid gossiping or talking of other people's affairs; for this practice bespeaks a weak and vacant mind, and derogates from the modesty, delicacy, and refinement of the female character."

All

All this advice is, no doubt, excellent; but we were no less surprized than grieved to find that, in a moral exhortation to young ladies, *chastity* was not placed first among the virtues; and that *modesty*, although it only relates to external manners, occurs no more than once. We have seen a family, lately emerged from the bondage of Popish superstitions, produce, under the name of one of its female branches, a *modern* system of education, in which religion formed no part; and now, by this unfortunate omission, our author finishes her interesting course of natural philosophy, which every where abounds in the most pious, religious, and moral sentiments, with an animated display of the *female virtues*, in which *chastity* has not a place. From the subsequent and concluding advice, in this otherwise most meritorious and enlightened address, of "making *religious principles* and PRACTICE the *indispensable* qualifications of both a friend and a husband," we are persuaded the author will regret this oversight still more than we. As she has often enlivened these Lectures by some very appropriate quotations from the English poets, let us advise her to cancel the last page of her "Concluding Address," and add to it some of the admirable verses in Milton's Comus—verses, which from their exquisite elegance, taste, and true moral sentiments, are peculiarly adapted to the noble purpose of her splendid and pleasing work.

It will appear, from the copious extracts we have given, that the knowledge and principles displayed in these Lectures, are such as will command respect; and that they are every way worthy of the attention of Her Royal Highness the Princess Charlotte of Wales, to whom, by permission of her guardians, they are respectfully dedicated. We shall only add, that the numerous experiments in the different sciences here discussed, are familiarly elucidated by 36 very well executed plates, many of them from designs by Miss S. M. Bryan, we apprehend a daughter of the author.

Sophia St. Clare. A Novel. In 2 vols. 12mo. PP. 404. Johnson. 1806.

THE productions of imagination are pleasant to the studious mind, as furnishing relief from the severity of science. We are acquainted with literary men, who, at the intervals of labour, seek no other mental refreshment than such as may be found in the walks of literature; and a poem, or a picture, hath often aided, by its enlivening influence, the arduous pursuits of philosophy. Of all others, the critic is, perhaps, most usefully entertained by the sports of a poetic fancy. Furrowed by thought, or frowning over dullness, his brow is relaxed into smiles by an occasional converse with the Muses; and he returns, with new pleasure, to his abstruser speculations.

That novels are to be classed high among works of invention, and

that critics need not be ashamed of recurring to novels for amusement, are points with us long since decided; and it is owing only to the light or trifling performances of this sort, which are scattered every where in profusion, that a composition, where there is room for the full display of ingenuity and taste, hath been treated, of late years, with marked neglect.

How far the merits of Sophia St. Clare may tend to reclaim the honours of her degraded sisterhood, must now be the subject of consideration.

We shall not abridge the *story*, as this would damp the curiosity of the reader; but we scruple not to declare our opinion, that it is extremely well told. Possibly we may trace, in one or two of our celebrated novels, some similarities which, in a few instances, should seem to detract from the credit of originality. The picture of the nunnery and the nuns has little novelty to recommend it. But its character is—nature and truth. In "Sophia St. Clare," however, we have several incidents and situations which are equally new and striking. We were highly pleased with vol. ii. pp. 120—152. These pages are written with a masterly hand, and, of these, we give an extract; premising, that the Countess de Lusignan was the rival of Sophia in the affections of Lusignan.

"Sophia was the prisoner of the jealous Countess in a solitary castle. 'I have met with an adventure,' says Sophia; 'at the other end of the gallery is a small closet furnished with books and paintings—I was reading there in the Lusiad of Camoëns—and I had sunk into a melancholy reverie. A faint sound drew my attention. Looking up I saw a lady, who had just entered, and stood earnestly gazing at me. She saluted me with politeness; but her manner betrayed confusion and embarrassment. I left the closet; but the lady followed me to my apartment, and entered into conversation. I found my situation was known to her; and she acknowledged having sought an opportunity of speaking to me. Observing my guest more attentively, I thought her extremely beautiful. She was pale and rather thin; but her eyes sparkled with uncommon lustre, and seemed by their penetrating glances to read into the soul. An air of melancholy dignity was spread over her whole person; and her voice sweet, yet mournful, touched the heart insensibly.—'There are inhabitants in the castle,' said she, 'you little suspect.' Struck by her manner, I inquired what she meant. 'Promise me, then,' said the lady, 'your friendship and confidence.' You forget," said I, smiling, "that friendship is not voluntary; whether you shall possess mine, depends more upon you than myself." . . . . . "I have again seen the strange lady—the moment she entered, she ran and embraced me. I could not return her embrace. There was a wildness in her looks that shocked me. Her eyes had a lustre in them which it was even painful to support. At last she took my hand—'You must not wonder at the attachment I have conceived for you. You strongly resemble a sister, whom I tenderly loved. —Poor Elinor! she loved a man who was engaged to another lady. That proud woman, secure of her lover's affection, did not feel the less resentment towards one who presumed to be her rival. My poor sister felt

elt its effects but too cruelly—she died by poison.' One idea seemed to occupy her mind that some danger threatened me, from the people who live in the castle. But the Countess," said I, "would not sanction an act of guilt—she cannot, surely, aim at my life." 'The Countess is violent, and hates you,' answered she, in a tone of suppressed emotion. 'Yet are there means of escape. I will conduct you to a convent near the castle, by a private passage which is known only to myself. The abbess is my friend, and will protect us both.' She came at the appointed time, provided with a lantern and a lamp, and was eager to depart. We left the apartment by a private door, and passed along several galleries to a small staircase, which we descended, and went out of the castle through a postern gate. We were now in a wood. The trees formed in one part a kind of recess.—'There lies our way,' she said, and advancing groped with difficulty through the thick foliage.' At last we came to an ancient building; a door stood wide open: we passed through, and entered a lofty avenue. She shut the door with violence, and taking a key from her pocket, locked it and drew several bolts. She hurried on, and I was obliged to follow, or be left in darkness. At the end of the avenue she opened a small door, and discovered a chapel that seemed to be no longer used for the purposes of devotion. As I walked slowly along the aisle, I saw every where round me the emblems of death.—I saw, how all things human end; and my past misfortunes appeared to me, at that moment, like the fading images of a dream, soon to be forgotten!—Leaving the chapel, we came to a low passage, and went down a flight of steps to another avenue, dark and lofty like the former. To my repeated inquiries, Whither we were going? she replied—'That we should soon be with the nuns.' The avenue, winding in a circular direction, extended to a great length; vaulted underneath, it returned our footsteps in hollow echoes. Lost in gloomy abstraction, she seemed no longer to hear me when I spoke to her. We descended another flight of steps. Here, her emotion increased—she shook from head to foot, and leaned for support on a pillar. Alarmed, I seized her arm, and inquired whether she was ill? She made no reply. We were now under an arch, leading to a kind of dome; I stopped there, and protested I would go no further.—'You need not,' said she, 'we are arrived.' She then turned and looked at me—Holy angels! can I ever forget that look. 'Easy dupe,' said she, 'and at last my victim! I am the wife of Lusignan!'"

The catastrophe is no other than we had reason to expect. Had the story ended happily, the moral would have been lost.

With respect to the *characters*, their prototypes may be frequently discovered in other novels or romances. The nuns, Theresa and Ursula, and Agatha, and Father Nicholas, are but faint reflections from some of the same name (if we recollect rightly), in Mrs. Radcliffe's Italian; and many of Mrs. Radcliffe's personages are here exhibited with their very attitudes and air. Witness—"A figure gliding past me through the grove;" [i. 30]. "A female figure emerging from the wood;" [31]. "I heard a deep sigh near me—the figure again glided away in silence;" [41]. "The eyes of Father Nicholas flashed fire;" [72]. The character of Lusignan is ably supported;

so is that of our heroine. Nor does her jealous rival act at all inconsistently with herself. But the canvas is not sufficiently extensive for an interesting exhibition of varied and discriminated characters.

We have now to perform the more agreeable part of our task, which is—to bestow almost unqualified praise. For we declare, that not one *sentiment* has occurred to us any way exceptionable; and that the *style* and *language* are infinitely superior, not only to those of common novels, but of many which are read as the first productions of the day. In Letter vi. Sophia says:

"Here, in this solitude, no tyranny disturbs my quiet. I picture to myself serene days, unbroken retirement, an easy solitude. Nor let your gentle heart regret the sacrifice of my youth. The fair blossom of my hopes is already blighted. The chill breath of adversity has withered my prime, and I offer at the altar a poor and joyless heart. I thought of the world, such as it appears to the fortunate—its gay deceptions, its animating pursuits; the pleasures that sweeten, and the arts that adorn it—the kind affections, the amiable sympathies, benevolence, friendship, gratitude; a sensation like envy arose in my bosom; and I hastened to reverse the picture. I contemplated the dark side of human life—the misfortunes that harass the virtuous, and the furies that haunt the guilty. To these I opposed the convent's silent scene. To the world, I shall in effect live no more. But that night of oblivion, that shadow of death, will not extinguish human sensibilities, human passions."—(P. 20, 21, 22).

The following are the sentiments of a highly cultivated mind, expressed with force and elegance.

"Common minds can never taste the extreme of wretchedness: they know not the struggle of the soul—what it is to live, and breathe despair."—(P. 29).

"The pride of philosophy suffers some diminution, when we consider the immense distance between that progress of intellect [which] imagination conceives, and what we are really capable of attaining. The grandeur and sublimity of those laws of the universe, which our reason strives in vain to penetrate, form a striking contrast to human misery and insignificance. Moralists declaim on the vanity of our passions; but, I believe, we seldom commit so many errors as in the pursuit of truth, or the idea which we are disposed to fancy such. We quit the plain path to bewilder ourselves in the mazes of opinion; we sacrifice health and ease in the pursuit, and in what does it all terminate—in vague belief, uncertainty, chimera?"—(P. 164, 165).

The author, we suspect from her frequent allusions to dreams, is a little superstitious on this subject. In the language there are a few trivial errors, or inaccuracies; but, on the whole, we sincerely think the composition before us entitled to great commendation.—After having said so much of the performance, abstractedly from every consideration of the author, we should, in compliment to the "fair unknown," who (we are told) is a young lady, and "just entering upon

upon her noviciate in literature," rise still higher in our strain of applause. We shall only add, however, that in the above specimens (which are neither the best nor the worst passages of the work), our readers will probably perceive, with ourselves, the promise of future excellence.

The Annual Register: or, A View of the History, Politics, and Literature, for the Year 1793. 8vo. Pp. 1046. Rivingtons. 1806.

WE have long lamented the delay which has taken place in the appearance of this valuable production, the fame of which has been long established; that delay has given rise to attempts to substitute others in its place—attempts which have, no doubt, been attended with partial success in this news-loving age, in which novelty is so frequently accepted in the place of excellence, and regularity allowed to compensate for the absence of merit. But, if the Editors persevere in the same plan which they have pursued in the volume before us, if they allot an equal portion of subsequent volumes to historical details, and if they take as much care in the selection of materials, and in the composition of their narratives, as are manifest here; they neither need shrink from comparison, nor dread competition. Upwards of 400 pages are devoted to *The History of Europe*, comprehending a most interesting and important period, from the month of August 1792, to the close of the following campaign. It is written with ease and elegance of style—that essential requisite in historical composition, the *lucidus ordo*, is uniformly preserved; an impartial spirit is displayed throughout, and much pains have been evidently taken, and much skill and judgment exercised, in separating facts from the mass of fiction in which they were involved. It is, in short, by much the best history of that period which has yet appeared. To us, who know what immense labour must have been undergone in the perusal of revolutionary tracts, and in separating the *wheat* from the *chaff*, before materials for a regular and methodical narrative could possibly be collected, the merit of the writer appears of a very superior cast.

"The volume now offered to the public," says the author in his Preface, "brings to a close that important part of the history of the French Revolution, which induced us to depart from the general plan of this work, and enter into details of wider research and more circumstantial narrative, than the civil transactions of a foreign country can, in the ordinary course of events, be permitted to demand in such a publication. The remaining struggles of the Girondists with the Jacobins, from their overthrow of the Monarchy to their own political defeat and destruction, a short but busy interval, are here faithfully traced and illustrated. They make much of the bulk of the present volume. We have already, on a former occasion, fairly submitted to our readers, the motives which persuaded us to impose on ourselves a task of so much increased labour and difficulty; of

of a nature too, which was never likely to compensate in reputation, the pains bestowed to make it useful. But, since the date of our last Preface, the existing Governor of France has given a new interest to this period. He has, in a manner, immediately connected himself and his cause with the short-lived rulers of that day. In revising the decrees against emigration, the line of supposed criminality and innocence has been drawn at the precise epoch of the fall of Brissot and his faction. Up to that moment it is considered, that there was a legitimate and protecting government in the country: from that time all is regarded as a frightful chasm, till the asserted restoration of social order and domestic security under the Consulate. He seems also to have adopted the principle of their foreign policy, as it will be seen stated in the beginning of our sixth chapter, with this single exception, that as he has substituted an imperial despotism for the name of republican liberty and equality, instead of confederate democracies he has surrounded France with dependent Monarchies of his own creation.

"Another question on which we have endeavoured to throw the fullest light, is that of the fact of aggression in the late war declared against this Country by France. For the party which, by appealing first to the decision of arms, is in form the aggressor, is not always such in essence and in reality. Here, however, we trust that we have satisfactorily vindicated the justice of the British Nation. We have, indeed, been anticipated in the mean time by a very able and accurate writer, the Rev. Herbert Marsh, who has published an entire work on this subject. If we have not quoted his authority, it has not been from any affectation of dissembling our very high opinion of his merit; but in truth our readers will perceive, that a very great part of our materials had been already prepared in the Chronicle and State Papers of the last volume, which he has himself used perhaps a little more largely than he has always thought it worth while to particularize; and the collection of the other documents of the same kind, in the present volume, had been not only made, but was in part actually printed, before his Essay appeared. For the rest, it will be found, we believe, that we have added, from our own sources of information (some of which we before incidentally pointed out for other purposes), several very important circumstances and facts which had escaped even his diligence.

"No good account has hitherto been given of the operations of the armies in the early part of the war. Such as could be obtained, have been carefully compared, and are here combined in a succinct, but, it is hoped, a clearer and more systematic view, than has yet been presented of the same events. The gallant, heroic, and for a time, the successful stand made by the loyal gentry and peasantry in various quarters of France, are reserved entire for the following volume, which has been some time in the press.

"On all these main branches of our historical narrative, it is confidently expected, that our readers will now receive, in the more perfect execution of the work, some consolation for the disappointments which they so repeatedly suffered, and so candidly and liberally overlooked in the time of its publication."

We have already declared our opinion, that the public will find ample

ample consolation for such disappointments, in the superior merit of this volume, and in the very interesting matter which it contains.—The struggles between the Brissotines and the Jacobins are traced, *ab ovo*, with a masterly hand; and are presented in such a connected point of view, and in a manner so clear and perspicuous, as is not to be met with in any other publication, French or English. A very ample and interesting detail of the massacre of the Priests at Paris in September 1792 is given; and the horrid description closes with the following just observations.

"The triumph of religion was never more fully manifested, than at the present terrible period. Not all the horrors of a painful death, rendered still more painful by the blasphemies of their assassins, could shake the constancy of these noble victims to their faith and loyalty. They met their fate with that calm courage, that holy resignation, which can alone be derived from the consciousness of rectitude, and a firm reliance upon divine wisdom and justice. Their virtues extorted, in some instances, the admiration even of their persecutors. M. Violet, an officer who presided over the massacre at the Convent of the Carmelites, exclaimed some time after, in a fit of involuntary enthusiasm, 'I am lost! I am overpowered with astonishment! it is beyond my conception; and I am convinced that any man, who had been witness of the scene as I was, would have been equally astonished. The priests met death with as much joy, and as much pleasure, as if they had been going to a bridal feast.'"

Such testimony is not to be shaken!

It is well known that the amiable Demoiselles de Cazotte, and de Sombreuil, succeeded, by a fervent impulse of filial affection, in saving their venerable parents from the savage fangs of these ferocious assassins; Monsieur de Cazotte, however, was saved, but for a time; but M. de Sombreuil, we are told, "completed his escape, and fled from France." Now, we always thought that he afterwards fell a victim to the rage of the regicides; but as we have not our books at hand to refer to, we cannot ascertain the fact. His gallant son perished in the unfortunate expedition to Quiberon; what became of his amiable and heroic daughter, we never knew.

The military operations are detailed with no less clearness and ability than the civil history of revolutionary France. We select the character of the unhappy King, who literally fell a martyr to his *humanity*, as a fair specimen of the author's style and manner.

"Thus fell Lewis the XVIth, in the 39th year of his age, and the 19th of his reign; and with him fell the Monarchy of France, which, under three dynasties, had existed nearly fifteen centuries. So strong, at the time of his accession, was the general sentiment in his favour, that he was greeted with the title of Lewis the Desired. Nor, though afterwards branded with every term of obloquy, did he ever merit the hatred of his subjects. In some measure he resembled our Charles the First, to whose history he paid great attention. A comparison, however, of their conduct, when involved in difficulties, is highly favourable to the English Sovereign.

Sovereign. Charles maintained, with vigour and by arms, a contest of some years duration; and, when at length overcome, still preserving his native dignity, uniformly refused to acknowledge the authority of that usurped jurisdiction by which he was arraigned. He lost his crown and life, but he preserved inviolate the reputation of active courage and unconquerable spirit. Lewis may, perhaps, with more propriety, be compared to the sixth Henry. With greater abilities than Henry, he had, in some parts of his character and situation, a strong similarity to that Monarch. Both were pious; both, diffident of themselves, and therefore easily swayed by others, espoused Princesses of elevated minds: both were driven from their thrones by rebellion, and both perished by an untimely death.

"The understanding of Lewis was much above mediocrity; he had acquired a vast fund of knowledge by reading; his memory was remarkably tenacious; and his judgment, in arranging, combining, and applying, what his memory had retained, was often displayed in a manner that was highly creditable to him. On the relative state and interests of France and the European Powers, his information was by no means inconsiderable. History and geography were two of his favourite studies. To the former he paid much attention; and, such was his proficiency in the latter, that the detailed instructions to the ill-fated navigator Perouse were drawn up by his own hand: he was indeed supposed to be the best geographer in his kingdom. With some of the mechanical arts he was also well acquainted, and even occasionally practised them.

"In his moral conduct he was unimpeachable. Just, beneficent, a good husband, a good father, and a lover of his people; he would, had he lived in an age less turbulent, when the higher talents are not required in a Ruler, have done honour to a Throne. But he did not satisfy himself with mere morality, which, when unsupported by religion, is little to be depended upon. His piety too was exemplary. The faith in which he and his ancestors had been educated, he followed with sincerity and warmth, but without any mixture of ill-directed and uncharitable zeal. On the mercy and goodness of the Deity he relied with an unfeigned confidence. That reliance afforded him consolation in the latter stormy period of his reign, and fortitude in the hour of death. It enabled him to triumph over slander, captivity, and the grave.

"But, numerous as his virtues certainly were, there was one master fault which run through and vitiated the whole of his conduct. He wanted that firmness and decision, without which the greatest virtues are sometimes worse than useless. A Monarch should know as well how to make himself feared as loved. In vulgar minds mere affection soon degenerates into something bordering upon contempt. His orders can never be disobeyed or slighted without prejudice to himself. Lewis yielded at those very moments when he should most rigorously have enforced obedience; when he should fully have asserted his authority, or abandoned life and authority together. Passive courage he possessed; but not active.

"Yet even this had its rise in a fault, for it was a fault, of so amiable a nature, that it can hardly be censured without pain. It arose from the extreme horror, which he always felt, of shedding human blood. Looking, however, to the situation in which they are placed, and the high purposes for which they hold that situation, Sovereigns ought to consult, not their feelings, but their duties. Blind and indiscriminate mercy is, in

in its effects, the worst of cruelties. Humanity itself imperiously commands the punishment of those who wantonly and wickedly violate the laws on which social order is founded; and, by giving a loose to the most violent passions of man, reduce him to a state of worse than savage nature, since it has all the bad qualities of savage existence, without any of its virtues. The Monarch is the guardian of the State, and the safety of the State is put to the hazard, when traitors are allowed to conspire with impunity. Nor will the King, who tolerates treason, long remain a King.

"The unfortunate Lewis fell a victim to his ignorance of this truth. In his fall he drew down the greatest evils, not only upon his own country, but also upon a considerable part of Europe. That clemency, which he so injudiciously shewed to rebellious subjects, cost the lives of the bravest, the wisest, and noblest characters of the time in which they lived; covered France with scaffolds and blood; shook, to their foundations, some of the oldest established Governments, and involved others in total destruction. His fate will operate as a lesson to all Sovereigns to extinguish, with a decided hand, the first embers of sedition; and happy will it be for mankind, if the caution thus inspired does not, sooner or later, degenerate into a gloomy and suspicious tyranny, which, under pretence of resisting innovation, may discourage all reform, and strike the safest and most deadly blows at the very existence of freedom itself. History, while it ranks Lewis with those who were worthy of being enrolled among saints and martyrs, must lament that he lived in an age, and among a people, when all the vigorous talents of a Henry the Fourth would not have been more than sufficient to preserve unimpaired the dignity of the Sovereign, and, by that dignity, the peace and welfare of his subjects."

The indirect communications which preceded the death of this virtuous, but unfortunate Sovereign, between the British Ministry, and the agents of the French Government, are narrated with marked impartiality, and the observations which accompany them display much good sense and sound judgment. In the curious Report of Kersaint, from the Diplomatic Committee to the French Convention, on the 1st of January, 1793, on the relative situation of the two Countries, that Revolutionary Orator drew the following picture of a deceased Statesman, in which we recognize a much stronger likeness than those sanguine admirers who, with equal *truth* and *modesty*, have been pleased to hold him up as "the best of Patriots," will be disposed to admit.

"A friend to the rights of man, and a flatterer of the King; a criticiser of the Government, and a superstitious admirer of the British Constitution; a popular Aristocrat and democratic Royalist; *Fox had but one end, that of raising himself upon the ruins of his rival, and of avenging, once for all, his many parliamentary defeats, not less fatal to his interest than they were to his glory.*"

It is here asserted, that the memorable decree of the French Convention, of the 19th November, 1792, holding out a direct invitation to the subjects of all countries to rebel against their Sovereigns, was revoked on the 13th of April, 1793, at the instigation of Danton, who,

who, on that day, obtained a decree "which, while it deprecated all interference of Foreign States in the internal concerns of France, solemnly 'declared, in the name of the French People, that the National Convention would not meddle in any manner with the Governments of other Powers.'" But whether this new decree is supposed to have been a virtual revocation of the former decree, or whether that of November 1792 was formally repealed, we are left to conjecture. We have not, at present, an opportunity of referring to the Moniteur for the purpose of ascertaining this fact, but certainly we never understood that the decree, which had given such just grounds of offence and of alarm to the other European Powers, had been repealed. At all events this affected abjuration of a right (which, by the bye, we know was afterwards constantly exercised, wherever the French arms were triumphant) to succour all rebels, was so little relished by the Jacobins, that the very next day, at a dinner given by the Commune of Paris (who, in fact, governed the Convention) to some fugitive traitors from Liege, it was unanimously resolved, that "a new oath should be taken of eternal war against all Kings, and of peace, union, and brotherhood with people of all countries, who, adopting the principles of the French Republic, should desire to connect themselves with it by the ties of fraternity."

A large collection of State Papers accompany the volume, and the miscellaneous parts of it are judiciously compiled. The *Account of Books*, however, appears to us to be a very unnecessary appendage to a publication of this nature, because it must, of necessity, be too brief to be satisfactory. In the present volume, it is confined to a review of *three* publications; a very able review, indeed, it is; but what idea can be formed of the state of literature in a country, from so slender a selection? Upon the whole, we have no hesitation in pronouncing the book before us to be the most able, and the most interesting of any work of the kind which we have yet seen.

We are happy to find that the publishers have begun to carry their new plan, of accelerating the completion of their series of Registers, by publishing two volumes at once; that for 1801 appeared at the same time with the volume for 1793, and we propose to take an early opportunity of giving some account of it to our readers.

POLITICS.

A Letter to Mr. Whitbread, on the Duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 8vo. Pp. 38. Hatchard. 1806.

HAPPY were we to find that this able and spirited monitor had again taken up the pen to teach Mr. Whitbread, and some of his political associates, what they appear to be totally ignorant of—*their public duty.*

duty. Mr. Whitbread has, of late, taken upon himself to become the monitor of others, when there is not a public man in the kingdom who stands in so much need of admonition as himself. If the spirit of party had not subdued all sense of duty, all notions of right and justice, in the *last* House of Commons, that *caput mortuum*, of which we may now speak *truth* without the danger of being prosecuted for a libel, or rather, without the risk of being punished without prosecution, because we supppose it has no *feeling* which can be hurt,—never could have given, in its conduct on the subject in question, that blow to the justice of the country, which every man who loves either justice or his country must deplore to the latest hour of his existence;—that House could never have suffered its dissolution to take place, without affording every reparation in its power to the object of its persecution, and to the insulted laws of the realm. Strong as the language which we have heretofore used to reprobate the monstrous iniquity of proceeding to the condemnation of *any* British subject *without hearing him*, and of inflicting *punishment* without a *trial*, it was totally inadequate to convey a just sense of the indignation which we felt on the subject, and which every man who has the sense to appreciate the distribution of impartial justice, *ought to feel*. What then can we say of any body or assemblage of individuals, who, after having so acted, hears their premature and illegal sentence revoked by the highest tribunal in the realm, and yet has not the decency, the honesty, we will say—the persons composing it *were* our representatives, and as free men we have a *right* so to speak to them—to take any one step for repairing the injury which they had done, the injustice which they had committed! As to the individual to whom this Letter is addressed, he is justly considered as a humble and weak instrument in the hands of more potent, but more artful, partisans;—humble, we mean, in his talents, though proud and self-sufficient enough, Heaven knows, in his own estimate of those talents;—weak in proof, though strong in assertion. We confess that we have not such an opinion of him as to believe that he will profit by the excellent advice which is here given him, or that he will take in good part the severe chastisement which is here inflicted on him.

"The bulk of the people thought you were fighting their battles; and the great mass of opinion was, for a time, on your side. When any set of men, forming themselves into a party, profess to march forth in array against corruption—though all the time they are going out only to fight for themselves—they are sure to have the huzza of the croud in their favour. The minds of the multitude are not made for penetration:—they see, generally, just as much as you shew them, and no more. Whoever has art enough—and it requires no great deal"—(it requires more dishonesty than art)—"to separate their passions from their understanding, may easily lead them astray. But truth will, by degrees, win her way through the croud. The thinking few will at length convert the thoughtless many; and the iron neck of prejudice will bend itself to the yoke of reason."

It affords us some consolation, that we have acted as pioneers to truth, by labouring hard to remove the obstructions which prejudice, interest, and persecution, had thrown in her way, as well in the case of Lord Melville as in that of Colonel Picton. Happily, in espousing the cause of men under prosecution, out of place, and loaded with popular

calumny,

calumny, we shall easily obtain credit for being influenced exclusively by principle, and a sacred regard to justice. Let Mr. Whitbread attend to the following admonition, and prove to the world that he has profited by the lecture, before he again attempts to lecture Sir Francis Burdett.

"To the British House of Commons the liberties of the people are given in solemn charge. As a member—and a distinguished* member too—of that House, you ought to have been extremely jealous of putting such a precedent on its Journals, as is contained in those Resolutions, worded as they are: they contain—I allude to those which pronounce on the GUILT of Lord Melville (for the greater part of them are perfectly irrelevant, and serve only to lengthen the string)—they contain, I say, a singular specimen of that fallacy in reasoning which, you may remember, is called *petitio principii*, a sophism in which the thing to be proved is assumed in the premises;—you *resolved*, contrary to the fact, and took for granted the very question to be tried. It is an axiom in logic, that from probable premises we can draw only probable conclusions; but, in utter defiance of this axiom, and of every other, you have drawn certain conclusions from premises which have no foundation at all."

We heartily wish that there was nothing worse to blame in Mr. Whitbread than his bad logic on this occasion; unfortunately, though he was a wretched logician, he was a worse juryman, and a worse judge. This spirited writer next asks him what is the duty of an accuser, who has preferred a charge of guilt which a competent tribunal has pronounced to be *false?* There is but one answer which an honest man can give to this question. In common cases, if a man be acquitted, he stands exempt from all punishment. "But we have here the singular case—and I thank God it is a singular case—of an individual punished first, and tried afterwards—his condemnation signed before the charges were investigated, and his sentence executed before they were proved!!!" If any man, three years ago, had asserted the possibility of such a case, he would have been universally stigmatized as a libeller of the laws and justice of his country! Some forcible observations follow on the conduct of the *last* House, in suffering these testimonies of its own shame, the Resolutions in question, to remain on record. "What! shall the Journals of the Commons' House of Parliament become the register of calumny? are his accusers desirous to perpetuate their own injustice? or are they to remain to furnish forth a precedent to future times? This is not wise, to say no worse of it."—In truth, it is most unwise, most impolitic, and most unjust!

"If a voted majority in the House of Commons have the power of passing a verdict of condemnation, in the first instance, and proceeding to procure an immediate sentence of dismission and disgrace, the tribunal of the PEERS sinks into a mere nullity: it becomes no better than the expensive part of a procession in the parade of justice. If they find the accused guilty, their judgment is anticipated, and put in force; if they acquit, the acquittal comes too late—the sentence has already been pronounced upon

* There are different modes of acquiring *distinction*.—Joseph Surface is as *distinguished* as his brother Charles, or his uncle Oliver.—*Verbum sat.*—REV.

upon him, and he is executed. Surely this is a monstrous proceeding.—We must be brought to consider the trial by jury as a useless ceremony, and the charters of our freedom as waste paper, before we can contemplate it with any other feelings than those of disgust and indignation.

The author next arraigns the last House of Commons, at the Bar of the Constitution, for having, in this instance, greatly exceeded the legal bounds of their duty.

"With the House of Peers, as a Court of Judicature, our minds are familiar; but of the House of Commons, in that capacity, the Constitution knows nothing. The law of the land is with us administered in the KING'S COURTS, of which that House forms no part, and in which it has no power. I cannot bring myself to conceive, how a majority procured—for so it was in this case—by a single casting vote, should acquire a power to punish, where there was confessedly no authority to try; and combine the opposite characters of judge and accuser *, when they were not even competent judges themselves to form a jury."

He then defines the lawful power of the House in such cases—but, alas! what is the use of a definition of power, where *right* and *power* are synonimous terms?—maintains, that till the sentence of *guilty* be passed, that party accused must be presumed to be innocent; and "no party in the House of Commons can *offer* any legitimate address to his prejudice."—He afterwards comments, with great, but just, severity, on the scandalous addresses presented to the King, by different bodies, pending the prosecution of Lord Melville—addresses marked with the most malignant spirit, and utterly subversive of every principle of justice, inasmuch as their evident object and tendency were to prejudice the judges against the party accused, on whose guilt these addressers had taken upon themselves to pronounce, in imitation of the House of Commons, before the trial! In short, the spirit displayed on this occasion was much more becoming revolutionary France, than a country, in which the boundaries of law and justice are traced by the hand of wisdom, with the pencil of truth. That *venerable* body of *enlightened sages*, the Common Council of London, eager to embrace every opportunity for the display of their *eloquence*, and for the manifestation of their *knowledge*, approach their Sovereign with their *sincere congratulations* on the Naval Report, and tell him, with becoming *modesty*, that he *must have seen with astonishment and indignation*, that Lord Melville HAD BEEN GUILTY of practices, which Messrs. Whitbread and Co. had declared to be breaches of the law. After some other observations, equally profound, these civic Solomons tell the King, that his virtues are a *pledge to the Nation*, that he will *punish the delinquent*, by *removing him from his Councils and presence* FOR EVER—a delinquent, whom they declare *to have trampled upon the law, and to have disgraced the functions with which he had been invested;* and, proceeding in this strain of veracity, and in this tone of decency, they conclude by pronouncing his Lordship guilty of PROVED MALVERSATION!!!—Can ignorance and impudence combined go farther than this? But we will let our author cha-

* These opposite characters are united, when a Judge becomes a Cabinet Minister, because in the latter character he *accuses* the man whom he afterwards *tries* in the former.—REV.

racterize this monstrous proceeding, which, if it had come from any other body of men, would have excited our surprize.

"By what infatuation was it that any respectable body, with the chief magistrate at its head, should have so forgot itself, and should have had its judgment so over-ruled, and its reason so misled, as to pen a petition of this sort, which goes in its spirit and in its tendency to destroy the most important right attached to society? I do not hesitate to say, that such a proceeding deserves the severe and marked reproach of every honest mind. It goes, in its consequences, to thrust out the subject from the parental guardianship of civil life; to annul, with respect to him, that justice which it is the proud character of our country impartially to dispense, and to pave the way for that principle of punishment without trial, which is the deadliest sting of tyranny, and the worse curse of oppression."

It is really intolerable to see such a sanction given to oppression by any assemblage of persons; but it is, if possible, still more intolerable, to hear a set of men decide so positively on the *law* of the land, who are utterly unable to keep the police of their own district, which has become a receptacle for the lawless and the dissolute of every description. The exclusive jurisdiction assigned to the magistrates of London, within the precincts of the City, is productive of the most mischievous consequences; the City swarms with thieves; gin shops prohibited by law, and the nurseries of vice, are seen in almost every street; the officers are negligent; and the magistrates, chiefly men brought up to trade, and totally ignorant of the law, are, for the most part, either shamefully inert, or actively wrong *. Until a concurrent jurisdiction shall be given, as in the case of Nottingham, to the county magistrates, these evils will continue to increase, to the great insecurity both of persons and of property. But to return from this involuntary digression, which the curious specimen of civic justice exhibited in the Address against Lord Melville extorted from us,—the King, by the wisdom of his answer, checked the temerity, and reproved the ignorance, of the Citizens. His Majesty assured them that they might rely on his concurrence "in every measure which is calculated to maintain the credit of the country, and to remedy the abuses *which may be found* to exist in the public expenditure." Nothing here of *proved malversation*, of *punished delinquency*. His Majesty looks forward to the trial for the proof of innocence or guilt; and does not, like his iniquitous subjects, pronounce sentence before conviction.—Let the sages of the Common Council attend to the following admonition.

"*Which may be found to exist!!!* After the peremptory and afflicting imputation of 'palpable, conscious, and deliberate guilt,' contained in the petition, which prayed, 'that all necessary measures should be adopted and persevered in towards the correction and *punishment* of PROVED *malversation*, who could for an instant have supposed that the offence itself had not been found to exist. Surely these petitioners must, at this day,

* Facts are always more convincing than arguments. The late Lord Mayor, who possesses more sense, information, and knowledge, than most of his compeers, sent a man, charged with a capital offence, and under

day, bow down their heads in shame and sorrow. Other petitions there were of the same tenor, and in the same spirit. I trust we have witnessed such conduct in the country for the last time. Those who lend themselves for such purposes to faction or to power, add the grossest stupidity to the greatest treachery—they are traitors at once to their fellow-citizens and to themselves."

Our limits forbid any farther extension of our remarks on this valuable pamphlet, which we heartily recommend to general attention. Our extracts have sufficiently proved the justice of our opinion of its merits; and we shall now close this article with another short passage, the concluding sentiment of which has our cordial concurrence and approbation, as indeed have all the principles and opinions avowed by this very sensible and intelligent author.

"In whatever I may have written to the public or to yourself, I have written wholly from the impulse of my own feelings—I have no intercourse with Lord Melville, personal or political. I do not step forth the panegyrist of his virtues, or the protector of his fame. They want no eulogy from me. But thus far I must be permitted to say, that England, at this alarming crisis of her affairs, cannot afford to throw away the service of a sound and experienced statesman.—To have been the most confidential friend, and the most active coadjutor of Mr. Pitt, bespeaks qualities of which the loss—the irreparable loss—of that great man, may well teach us the value."

The whole of the Correspondence, and Official Notes, relating to the late Negotiation with France, as they appeared in the Moniteur of the 26th Ult. 8vo. Pr. 86. 3s. Black and Parry.

The State of the Negotiation; with Details of its Progress, and Causes of its Termination, in the Recall of the Earl of Lauderdale. 8vo. Pr. 90. J. Stockdale, Piccadilly. 1806.

WE class these pamphlets together, because one professes to be a comment on the other; though, in fact, that other was not published when it appeared. The latter pamphlet had made so much noise, and its merit was so much vaunted, that we took it up with no small degree of impatient curiosity; but ere we had proceeded through one half of its pages, we found ourselves woefully disappointed. The author affects a great deal of *method* in the discussion of his subject; and he divides it,

---

under commitment by a county magistrate, on full proof of the fact, the notes which he had stolen having been found upon him, and sworn to by the prosecutor—*on board the tender!* His successor, who is a person of a very different description, refused to grant a search warrant, on the oath of a man who had been employed to deliver the stolen goods to the publican, whose house it was proposed to search, and who, under the most suspicious circumstances, had bought the article at less than one third of its current value,—under the wise pretext, that upon such evidence it was not proper to *violate the residence of a Citizen of London!*—A hundred such facts might be cited.—Rev.

and subdivides it, like an old sermon; as will appear from his own statement, to be found in a preliminary chapter.

"The First part will illustrate that state of things which induced our Ministry, upon the invitation from the Chief of the Government of France, to attempt a Negotiation.

"The subject of the Second Part will be that state of things, which, on the part of the British Ministry, led to that kind of peace, or fundamental principle of treaty, which they proposed, and could alone have accepted.

"The Third Part will enter into the immediate matter of Negotiation.

"The Conclusion will take a cursory view of our present state, the hopes of Europe, and the proportion of the means to the end; in which it will be proved, that the resources of England for the continuation of the war are only equalled by her spirit; and that, whilst the power of France is personal, and necessarily consuming itself in its efforts—a torch flaring in the wind—a comet, whose extinction is nearer, as its train of glory is longer,—Great Britain is permanently great, and solidly powerful."

The first part of the tract is miserably written; seldom has greater fallacy of reasoning, or more flagrant perversion of fact, been displayed by a party writer; and still more seldom has an ignorance of the most obvious rules of composition, or a contempt of the plainest principles of grammar, been more strongly evinced, by any one who has deemed himself qualified to inform and to instruct the public mind. The last part, however, is much superior to the rest, both in style and matter;—indeed, so much so, that we could scarcely persuade ourselves that it had been written by the same person. The chief arguments adduced by the writer of the "Inquiry into the State of the Nation" are here repeated, though in language more incorrect, and with a confidence more unappalled. Their object, with the one as with the other, is to throw an odium on the late Administration, and to persuade the public, that the present Ministry found every thing in the worst possible situation. But the attempt is as weak, as it is bold; as impotent as it is unprincipled. In short, it is—*telum imbelle sine ictu*. In our Review of the "Inquiry into the State of the Nation," where the same arguments were pressed with much greater force, we exposed them so fully, as to render it perfectly needless to submit to the same disgusting task again. When we are told, in allusion to the Continental Confederacy formed by the all-commanding genius of Mr. Pitt, that "*we* were so little careful to unite their force, that Austria was lost before Russia came into the field, and that England, as to Continental aid, never came into the field at all," we were astonished at the author's effrontery; because every man knows, that Austria alone was to blame for having opened the campaign too soon; that by so doing, she acted in direct contradiction to the Convention which she had concluded; and that Russia actually arrived to her assistance fifteen days sooner than she had bound herself to do: and, consequently, that the failure of the campaign was owing exclusively to Austria; and that if the basis of the Convention had been strictly adhered to by her, it must have terminated very differently indeed. But this party writer, in his zeal to condemn Mr. Pitt, and to flatter his successors, censures that Minister for the appointment

pointment of General Mack!!! If he think that there is one man of common sense, and of common honesty, will join him in such censure, we trust that he will find himself egregiously deceived. We would fain ask this curious historian of that Confederacy, who stigmatizes "the nomination of a court sycophant," meaning General Mack, what he thinks of the nomination of a certain eulogist of the said General in the House of Commons to an important command, to the prejudice of hundreds of senior officers? It is not, however, from a professed partisan that we expect an honest answer to such a question. The further we advanced in these pages, the greater became our astonishment at the author's assurance. In p. 14, after painting every thing in the blackest colours, he adds, "If the *timely aid* of Great Britain has animated the spirit of the brave Calabrians; if, by relieving them of a pressure which, having gradually collected around them, was about to overwhelm them, it has given vent and air to the rising flame of ancient courage and Roman patriotism, this is a new state of things; the friends of the *late Ministry will not claim the merit of it.*" Now the only inference from this bold assertion must be, that the merit of that able diversion in Calabria is due to the *present* Ministry. But what is the *fact?* The troops who so nobly won the battle of Maida were sent out by Mr. Pitt; the gallant officer who commanded them was nominated by him; the present Ministers had not reinforced the former; and one of their first steps was to *recall* the latter! *Ab uno disce omnes;* let our readers, from this one specimen of the author's regard to truth, decide on his claims to public credit. It was perfectly evident from the success which attended the efforts of the small number of British troops in Calabria, that had they received a *timely*, and a considerable, reinforcement, the French might, with facility, have been expelled from Naples. This querulous and doughty champion complains, that the late Ministry "made a war of pitiful expeditions;"—will he condescend to state what kind of expeditions *their successors* have undertaken, what kind of war *they* have carried on, during the *nine months* that they have been in office? Will he venture to deny, that the *parturiunt montes* is not peculiarly applicable to this wonderful combination of rank, weight, and talents? The probable consequences of the state of things in February last, are stated to be most portentous and ruinous.—"If the wisdom of our Cabinet, *and* the high honour of Russia, *has* (have) prevented these consequences, it"—(Query, what?)—"is the merit of that Cabinet, and (of) that Power, and not the natural result of the state of things in February last." We are not disposed to detract an iota from the merit of Russia; still less to contend that the *natural result* of the failure of one Confederacy is the formation of another; but we shall be truly obliged to the author to inform us, what merit can possibly be ascribed to our Cabinet on this account? If he were not, indeed, as ignorant of, as he affects to be conversant with, the real sentiments of the Russian Cabinet, after the death of Mr. Pitt, he would know that, but for the Emperor Alexander's total want of confidence in the Foxites, true, timely, and more efficient means would have been adopted for repressing the turbulent ambition of the Corsican Tyrant. If, then, to have been the means of delaying the adoption of such measures be meritorious, certainly merit is due to the party to whom he imputes it. If we were inclined to adopt his mode of argument, we might retort upon him by observing,—"we were so little

careful to unite their force, that Prussia was lost before Russia came into the field, and that England never came into the field at all;"—but we disdain to imitate the conduct which we reprove. The present Ministry are no more responsible for the rashness, precipitation, and imprudence, which ruined Prussia, than Mr. Pitt was for the misconduct which occasioned the defeat and humiliation of Austria. This dauber completes his picture of misery with the following master-stroke of his pencil:

"The present Ministry had nothing before them but an heap of ruins, which they had to *compose* with as little loss as possible. They had succeeded to a wasted estate, a lavished inheritance, ruined tenants, and the prosecution of a suspected steward; their allies subdued, and neutrals converted into enemies." The prospect is wonderfully improved, it must be confessed, since they came into power. But the object of all this exaggerated statement is to justify the Ministers for proposing peace; or, in the *pretty* language of the author, for deciding that "the dove should be sent forth in search of the olive." When we reviewed the "Inquiry into the State of the Nation," we ventured an opinion, that it was written for the express purpose of preparing the public mind for such a measure; and it is now manifest that our suspicions were founded in justice. But the bubble has burst, like many others, since that time, and the public are no longer to be duped by such flimsy tales.

The author, in the pursuit of his laudable task, makes some notable discoveries worthy of being recorded. For instance; "We could have made no alliance with Turkey without having excited the jealousy of Russia." He had probably forgotten that we had had an alliance with Turkey and with Russia at the same time. Again: "Buonaparte had obtained the *plaudits of the people*." The French will tell him a different story; for most certain it is, that the Usurper was and is *detested by the people*. But it was necessary, for his purpose, to assert that Buonaparte was desirous of peace; though, unhappily, the event has proved the folly of such a supposition. To other *miseries* which we suffered in the *defeat* of our allies, the *conquests* of the Marquis Wellesley in India are added! We confess we were weak enough to throw them into the opposite scale, and to console ourselves with the reflection, that though our allies had been conquered in Europe, in India, where we trusted to ourselves, we had been victorious in every action. But this writer, with all the inveteracy of a Foxite, seeks to revile, or rather to degrade, the noble Marquis, while fearful, at the same time, of offending the Grenvilles, by whom Lord Wellesley is admired and supported, he labours, most clumsily indeed, to soften his censure. He first denies him all merit as a statesman, and a conqueror; and observes, that "the late Ministry at home was as much blinded as the Marquis," who was, therefore, "suffered to pursue his career, and, *with the best intentions in the world*, to ruin India." He then adds immediately, as if afraid of having gone too far,—"Marquis Wellesley, however, is an able man, but somewhat *too vigorous for times and places*." We really were weak enough to suppose, that the *present times* called, most imperiously, for *vigorous* minds, capable of suiting their exertions to the exigencies of the moment! Continuing thus to blow hot and cold in the same breath, he adds, "It was surely contrary, not only to policy, but even to the *grossest prudence*, to fight for empire in India, whilst we were fighting for existence at home;—to augment the colonial

drafts

drafts for military supplies, whilst the mother-country could not answer her home demands." So, we find, that the violation of all policy, and of all prudence, is a proof of ability! What the author means by the *grossest prudence*, we must leave it to himself to explain. Serious argument would be thrown away on such a reasoner; but we will just remind him, that in his animadversions on the conduct of Lord Wellesley, he mistakes the *means* for the *end*. His Lordship's object in taking the field was not to extend the British empire; but to obtain security for it; when he found, indeed, that security could only be obtained by an extension of territory, he did extend it. But that extension was only the *means* of security, and not the end of the contest.

A man must be at a great loss for arguments to support his cause, when he can have recourse to one so absurd as the following: "England must have at that period wished for peace, if it were only that she might sharpen her weapon for war." But it were an endless task to notice all the puerile absurdities which abound in the two first parts of this tract. At the beginning of the second part, however, an indisputable truth occurs; but, unhappily for the author, it is a truth which overthrows one of his previous propositions. In p. 25, when employed in justifying the propositions for peace, he asserted, "Buonaparte had acted his part as a conqueror; he now *wished to perform*, with equal distinction, *that of a pacificator*. He had earned the laurel, and wished for the olive." But in p. 38, is the following passage:

"The form of the French Government,—the principle on which it turns, and the spirit by which it moves, are contrary to all possible relations of amity,—it may require truce, but *never can desire peace*.—Peace is its inaction,—the state under which it must fall to pieces of itself. It lives only in disorder, and coheres only in its several parts, from the simultaneous whirl of domestic terror, and external hostility."

"Under such a ruler, and such a system, there can be no guarantee of peace, the public faith is the faith of an individual chief; and the faith of that chief is the faith of a man who acknowledges no morality but the partial utility of his own state, in the interest of which, as the self-erected protectress of the commonwealth of Europe, he comprehends that of Europe and the civilized world."

These observations are essentially just; but, as our readers will perceive, they are totally contradictory to the previous assertion, that Buonaparte *wished for peace*. In his reasoning on the internal Government of France, and on her views of aggression and hostility, the author is generally incorrect, as he is weak in all his endeavours to justify the conduct of the present Ministers at the expence of their predecessors.

In p. 57, he asserts, after some previous remarks on the state of parties in Russia, in respect of which, notwithstanding his confidence, he is totally mistaken:—

"D'Oubril was accordingly sent to Paris in the beginning of May. There can now be no purpose for disguise. He was invested with full powers to conclude a peace, and, let truth be spoken, under the same terms upon which he actually did conclude it; the *status ante bellum* with regard to Russia. Had the same face of circumstances, as existing at that period, continued to exist till that of the arrival of the treaty at Petersburgh,—the treaty

of D'Oubril would have been ratified, and the conduct of the Emperor have been fully understood.

"The inference from this detail is simply,—that the Emperor Alexander, and the Russian Ministry, were *decidedly resolved* on peace in the months of April and May last; and that, in the anxiety of immediate ease from a state of imminent peril and difficulty, neither Emperor or Ministry thought any thing but of the interests of Russia, and sought nothing in a peace but what that interest narrowly required, the *status ante bellum* with regard to Russia.

"Such was the state of circumstances under which D'Oubril was sent by the Russian Minister, Czartoryski;—*he was sent to negotiate a peace upon the basis of the* status ante bellum *with regard to Russia alone.*"

Upon what authority the author makes this bold assertion, it is not possible for us to divine. The *full powers* of M. D'Oubril, to which he evidently alludes, are given at the end of the tract, and we shall here insert them, that our readers may be able to see how far they justify the conclusions which the author has drawn from them.

"FULL POWERS OF M. D'OUBRIL.

"We, Alexander I. Emperor and Autocrat of all the Russias, &c. &c. &c. (through all the titles of His Majesty)

"Being actuated by a solicitude for the preservation of Europe in a state of calm and tranquillity, and animated by a sincere desire to put an end to misunderstanding, and re-establish peace with France on solid bases, We have considered it proper to commit this task to a person enjoying our confidence. For that purpose We have nominated, appointed, and authorized, our trusty and well-beloved Pierre Oubril, Counsellor of State, and Knight of the Orders of St. Wolodimir, of the third class, of St. Anne, of the second, and of St. John of Jerusalem, whom We do nominate, appoint, and authorize, by these presents, for the purpose and to the intent of entering into conference with the person or persons who shall be properly authorized on the part of the French Government, and of concluding and signing with them an Act, or Convention, upon bases proper for the settlement of the peace which is to be established between Russia and France, and to lay the foundation of peace between the other belligerent powers of Europe.

"We promise on Our Imperial Word, and to take for granted, and to execute faithfully, all that shall be agreed upon and signed by Our said Plenipotentiary, and also to give Our Imperial Ratification within the time which shall be agreed upon.

"In testimony of which, We have signed these Full Powers, and have affixed thereto the Seal of Our Empire.

"Given at St. Petersburg, the 30th of April, 1806, and in the 6th year of our reign.

"ALEXANDER.

"(Countersigned) PRINCE ADAM CZARTORYSKI.

"(Certified to be translated conformably to the original) } PIERRE D'OUBRIL."

In addition to the author's conclusions from this instrument, he says, that it proves "the pacific inclination of the Emperor Alexander, *on his return*

return to Petersburg after the battle of Austerlitz." Now we contend, that it neither proves nor justifies any of the assertions which he has been pleased to engraft upon it. It only authorizes M. D'Oubril to conclude a Convention "upon bases proper for the settlement of the peace which is to be established between Russia and France, and to lay the foundation of peace between the other belligerent powers of Europe." Is it to be supposed, for a moment, that, when these powers were confided to the Russian Plenipotentiary, the manner in which he was to exercise them was not prescribed by his Imperial Master; and that it was not previously determined what *bases* were *proper* for the settlement of the peace? Impossible. We are therefore justified in concluding, from the refusal of the Emperor to ratify the Convention signed by M. D'Oubril, that he had departed from his instructions; and in asserting that the author has no valid grounds for inferring, as he does so peremptorily infer, that "he was sent to negotiate a peace upon the basis of the *status quo ante bellum*, with regard to Russia alone*." Nor is he more warranted in inferring, that the Emperor of Russia was disposed to peace after the battle of Austerlitz, because he was *decidedly resolved* on peace in the months of April and May last. After the battle of Austerlitz, all the declarations of the Imperial Alexander displayed an earnest anxiety for the emancipation of Europe from the yoke of Gallic oppression, and his readiness to devote the whole resources of his mighty empire to the accomplishment of that desirable object. But, between the period of his return to St. Petersburg, and the month of April following, two events had occurred, which produced some change in his measures, though none in his principles. *Mr. Pitt had died; and Mr. Fox had succeeded to power.* Hence, and hence alone, that pacific disposition, which our author has so strongly marked.

The author is of opinion, that hopes of peace might reasonably have been entertained from the *personal regard, the something like private friendship*, which Buonaparte was known to entertain for Mr. Fox. We refer him to Cicero for the principle of friendship, implying a congeniality of disposition, and shall leave him to atone to the party for this libel on their leader. It was this *peculiar weight of Mr. Fox*, the extent and efficacy of which we pretend not to appreciate, and *the state of things in Russia*, of which he appears to be totally ignorant, for he has most grossly misrepresented it, "that disposed the Government to venture the experiment of Negotiation, at that precise period of time in which the French Government invited it." Never was a reason so insufficient assigned for a measure so serious and important! He contends, however, that the first overtures were made by France, and quotes part of a communication on which he founds the assertion. But in the whole of the Correspondence published in the Moniteur, and the translation of which forms the contents of the second pamphlet before us, we find no such communication; and if any credit is to be given to that Correspondence, the first overtures

* Lord Howick, in his speech on the Address, at the opening of the present Parliament, declared, that the British Ministry had all entertained hopes, "*that D'Oubril's treaty could not be ratified;*" for which hopes there could have been no possible ground, if the statement of the author were correct.—Rev.

certainly

certainly came from Mr. Fox; but we shall not form a decisive opinion on the subject before our Ministers shall have published all the communications between the two Governments.—It is again asserted, that before the Negotiation was opened, it was "known in England that the Emperor Alexander had resolved on peace"—an assertion directly contradicted by our Ministers in both Houses of Parliament.—On another point, the author is more in unison with the Ministers; for he exaggerates the importance of Hanover to *this* country, in a way that outrages common sense, and evidently betrays the motive and origin of such unfounded statements. For our part, we have no hesitation in declaring our opinion, that it would be a happy thing for Great Britain, if her Sovereign was for ever deprived of the Electorate of Hanover, and we heartily wish that an adequate compensation could be made to the Royal Family for the renunciation of their rights to a country which they have not the means of defending, in the present state of Europe, and which will always encumber any negotiation for peace that may be entered into with France. Our opinion, however, does not tend to alter the state of the question, as it appeared in the late Negotiation, in which our Ministers certainly assumed a high and proper ground respecting that unfortunate country.

Lord Howick has lately reprobated, and very properly, the Cabinet of Berlin, for dismissing one Ambassador, who had given offence to Buonaparte, and appointing another at the express recommendation of that ferocious Usurper. Yet this foolish advocate of the Foxites praises them for precisely a similar act.—"That the pacific disposition, even an ardent anxiety for the success of this affair, on the part of the British Government, may not admit the doubt of a moment, it may here be briefly observed, that one of these gentlemen (the British Plenipotentiary) *had been selected by the French Government itself.*"—We should not have wondered if Mr. Adair had been honoured by a similar recommendation from the *personal friend of his Patron*, and had been indebted to it for his situation at Vienna!

Towards the close of this tract, the author gives some account of the Negotiation which is not contained in the correspondence published by the French. How far it is correct or not, it is impossible for us to say. Part of it we shall extract.

"The complaints against the liberty of the English press were revived, and, in reply to the answer of the British Negotiator, that the English Government could not prevent even strictures upon itself, a singular demand was made, whether an Act of Parliament was not of force to effect every thing?—In another of the conferences the French Negotiator expressed his confidence, and, as it would appear from the language employed, expressed it as the direct organ of his Sovereign, that in the event of the successful termination of the Negotiation, the peace of the two Governments would not be again interrupted by the ostentatious reception, according to their several titles and orders, of the French emigrants in the British Court,—that such acknowledgment would ever be considered as cherishing the direct enemies of the French Government, and must moreover render impossible the domestic intercourse of the two Courts. These kind of topics lengthened every conference, and were distinctly the subject of many. It is as impossible, as it would be useless, to relate them all minutely—Suffice it to say, that, after the exchange of

many

many *projets* and *contre projets*, the following, which was proposed by the Negotiators on the part of England, was the one under discussion so late as the middle of July last.

" 1. France to confirm the Cape of Good Hope in perpetual sovereignty to England.

" 2. France to procure the immediate restoration of Hanover.

" 3. France in the same manner to confirm the Island of Malta in perpetual sovereignty to England. This article to be expressed simply.

" 4. France to evacuate the kingdom of Naples, and become a party in a general guarantee of the integrity of the Turkish Empire.

" 5. That if, in return for a due valuable consideration, the Sublime Porte could be induced to the surrender or exchange of the district of Montenegro to His Russian Majesty, France should not oppose, but should on the other hand faithfully, and strenuously, concur to give effect to such Negotiation.

" 6. That the Republic of Ragusa should be declared independent, but under the protection of Russia.

" 7. England, on her part, in return for the above cessions, and the restoration of the ordinary amicable intercourse between nations at peace, to acknowledge the Imperial and Royal Title, and the state of actual possession on the part of France and her Allies, subject to the above exemptions only.

" 8. The several settlements and islands, conquered on the part of His Britannic Majesty from France or her Allies, in Asia, Africa, and America, with the exception of the Cape of Good Hope, and the settlements of Surinam and Pondicherry, to be restored to the several powers from whom they may have been conquered."

Now if this *projet* were really under discussion in the month of July, the French have not only suppressed many material parts of the correspondence, but must, we think, have falsified others. Indeed there is an hiatus in that correspondence, including the period between the 14th of June and the 6th of August.—But, in the first letter of Lord Lauderdale, of the last date, there is not a syllable about the proposed evacuation of the kingdom of Naples; on the contrary, it is evident from that letter, that all which the British Minister required for the ally of his Sovereign, was the secure possession of Sicily, of which he had never been dispossessed; and even this, after the principle on which it was claimed had not only been admitted but proposed by the enemy, Buonaparte refused to grant! Had indeed the terms here specified been obtained by our Ministers, they would certainly have deserved well of their country;—but it does not appear, from the correspondence which has been published, that they ever entertained any such hope, or ever made any such propositions.

There is nothing more in "The State of the Negotiation" worthy of notice. It is evidently written with a view to raise the Foxites in the estimation of the country; and we should not be surprised to learn that the foundation of it, at least, was laid at *Holland-house*, whence issued that notable production, "An Inquiry into the State of the Nation."—The style is quaint and incorrect; and the violations of grammatical accuracy are frequent and gross. Some instances of this defect our readers must have perceived in the quotations which we have made; two or three others will suffice to justify our decision.—" The waters had now begʌn (begun)

to

to subside." P. 17.—" The enemy *would have only to have marched*" (to march). P. 19.—The scene was too distant *to have fallen*" (to fall). P. 28. —" Neither the honour of monarchies, *or* (nor) the political virtue of republics"—In page 9 is the following sentence:—" Their private virtue is at least *as bad* as their public virtue." This is the first time, we apprehend, that the term *bad* has been applied to *virtue*. The author's meaning too is not expressed; for he evidently intended to say, that they were as destitute of private as of public virtue. The *only* merit of the pamphlet must consist in the authenticity of its statements, relative to the Negotiation; and if these statements should prove to be incorrect, its sole claim to public favour must be destroyed.

The Correspondence, and Notes relating to the Negotiation, are, as before stated, translated from the Moniteur. The pamphlet is prefaced by a Manifesto from the Corsican Usurper, who boldly states, " It is false that the French Government had made, before the Negotiation, any of those overtures or offers which the declaration supposes." Thus far, if the Correspondence be fairly given, he is borne out by it in his assertion, for it opens with a letter from Mr. Fox to Mr. Talleyrand, announcing that a man had come to the office of the former with an offer to assassinate Buonaparte. Such an offer seems to have roused the indignation of the Minister much more than all the murders which Buonaparte himself has committed. A short note from Mr. Talleyrand follows, expressive of his Master's thanks to Mr. Fox, the only passage in which, that can by human ingenuity be construed into an indication of a wish for peace, is the following:—" Whether a quarrel so useless to the cause of humanity shall have a conclusion, as the two nations ought to desire?"—This note Mr. Fox answers by a direct overture; his letter begins thus:—" The information which your Excellency has given me of the pacific disposition of your Government, has induced me to fix particularly the attention of the King on that part of your Excellency's letter."—If Mr. Fox could really perceive in Talleyrand's note any marks of a pacific disposition, he must have been much more quick-sighted than we are. Indeed, to us it appears manifest, that Mr. Fox's first letter was only intended to sound the disposition of Buonaparte, and to extort from him something which he might interpret as a manifestation of the disposition which he wished to excite. Certain it is, however, that the first overtures for peace came from Mr. Fox.—So far then we agree, for once, with the Murderer of Jaffa: but when he continues to assert, " It is false that the French Government had adopted the pretended basis (the *uti possidetis*) stated in the declaration, or that his *Britannic Majesty* reserved to himself, before entering into the Negotiation, the principle that he could not treat except in concert with his allies," we must hurl back the lie in his teeth; and tell him, that the Correspondence itself proves the falsehood of his assertion.—In Talleyrand's first answer to Mr. Fox's overtures, he begins with this passage:—" *The Emperor has nothing to desire of what England p ssesses.*"—If this be not to propose the principle of the *uti possidetis*, or, at least, to allow England herself the benefit of that principle, the words can have no intelligible meaning.—In Mr. Fox's reply, he expressly says, " It appears to me impossible that England *can commence a Negotiation*, except it be of a provisional nature, without the concurrence, or the previous consent at least, of her ally." And Mr. Fox uniformly refused to treat but in conjunction

junction with Russia, till after M. D'Oubril had concluded a separate peace with France. When the Usurper himself did not scruple to advance such flagrant falsehoods, it was natural enough that the hunch-backed apostate, his Minister, and the rest of his slaves, should follow his example. Accordingly a spirit of falsehood, perfidy, equivocation, and fraud, mark the whole of their conduct throughout the Negotiation; while all the communications of Lord Lauderdale displayed a manly, consistent, firm, and dignified spirit, such as became his situation. We hope our Ministers will resolve never to accede to any terms worse than those which are founded on the principle of the *uti possidetis* asserted in its fullest extent. It is not in the power of the enemy to wrest any of our conquests from us, and self-preservation requires that our colonial acquisitions should bear some proportion to his continental extension of territory.

The Impostor Unmasked; or the New Man of the People; with Anecdotes never before published, illustrative of the renowned and immaculate Bardolpho. Inscribed, without permission, to that superlatively honest and disinterested Man, R. B. S—R—D—N, Esq. 8vo. Pr. 24. Tipper and Richards. 1806.

WE remember in our boyish days—would they were returned!—to have read *Les Fourberies de Scapin*, and the feats of Jonathan Wild; but since that period we have not seen so apt an accompaniment to either as the little tract before us, which is prefaced by some forcible observations, in which good principles are conveyed in good language. *Ex. Grat.*

"The indignation of every honest breast has been aroused to the highest pitch by recent circumstances; the barriers which separated vice and virtue have been broken down by political fanaticism, and all distinction between them seems to have been totally annihilated: men have been praised for their purity who exist but by pollution; the creature of a faction has been extolled for his independence, and the hoary swindler for the integrity of his principles!

"Let it not be imagined that the following pages are written for the purpose of influencing the electors of England in the choice of their representatives, any farther than as their decision may tend to the encouragement of virtue, and the chastisement of vice; but it is most certainly the author's earnest desire to impress them, and all mankind, with the important fact, that political integrity is incompatible with moral depravity."

We have heard that a certain rigid moralist has rejected this doctrine, though on what plea it is impossible for us to conjecture. But the *morality of Methodism* differs not less from *Scriptural morality* than the *religion of the Methodists* does from the *religion of the Scriptures!*—We resume our quotation.

"Man is naturally disposed to right or wrong by the influence of his passions; when those passions are uncontrouled by the doctrines of religion, or the fear of public censure, the mind must preponderate on the side of vice, because the disregard of religious principles and public opinion can only result from a deficiency of virtuous impulse. The same disposition, the same passions, and the same propensities govern the actions of a man, whether he be considered as a member of society at large,

or

or solely in the character of a politician; and if he be influenced by them to commit the most flagrant acts of injustice and dishonesty in the former capacity, it is impossible that they should produce a contrary effect in the latter: for it is a self-evident absurdity to suppose, that the same agents acting upon the same subject should produce opposite consequences.

"The popularity of some characters exists but in the absence of reflection, and may be attributed to the brilliancy of their talents, which dazzles the understanding of the multitude. Let it be considered, that this is not the splendour of a sun which shines to cherish and invigorate, but the glare of a comet which blazes to destroy: then shall we no longer hear of the patriotism of a ———, nor the purity of a ———, save from the mouths of men whose tongues are prostituted to the purposes of a faction, or whose faculties are impaired by the mania of party prejudice: indeed the effects of this malady are almost incredible. We have recently beheld men of rank, sense, and some few of virtue, in other respects, who labour under the fatal influence thereof, joining the ignorant and misled rabble in the shameful endeavour to place those in public situations of the utmost responsibility whom they would, on reflection, hesitate to trust with the custody of a single guinea. We are told that it is necessary at this momentous crisis that the concentrated talents of the nation should be called into action; but those short-sighted politicians who tell us this would do well to reflect, that national benefit can only result from those talents which are virtuously applied, and that when they flow from a corrupt source, it may be presumed that they will rather accelerate the destruction than contribute to the salvation of a country. The man whose ingenuity is exercised to cozen a tradesman, will not hesitate to defraud the public whenever he may have the power of doing so without danger of detection, and is therefore an improper person to be trusted with state affairs."

DIVINITY.

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scripture. By Francis Stone, M. A. Rector of Cold Norton, Essex.

WE had intended to expose the fallacy, and to chastise the presumption, of the vain and ignorant author of this Sermon, with appropriate severity; when the receipt of a letter from an able Correspondent spared us the trouble of a task, on all accounts so unpleasant and disgustful. We shall therefore only express our hearty concurrence with all the sentiments of our Correspondent; and at the same time inform him, and our readers, that the Archbishop of Canterbury, and the venerable Bishop of the diocese, have, with that zeal and regard for the interests of religion which mark their conduct upon all occasions, instituted a very serious inquiry into this business, with a view to the adoption of such ulterior measures, as the peculiar nature of the case shall seem to their Lordships to demand.

SIR,

SIR,

Though not resident in the diocese of London, I cannot think that I am acting an unseasonable part, in sending you a few remarks on a very extraordinary Sermon, entitled, *Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scriptures.* By Francis Stone, M. A. Rector of Cold Norton, Essex.

In this discourse, Mr. Stone explicitly denies the divinity of our Saviour, and styles the doctrine of the atonement "*a disgusting impossibility.*" His main argument is, that we have no warrant from Jewish prophecy to esteem our Lord any thing more than a mere man, or to imagine that any satisfaction was made for our sins by his vicarious sufferings. Whence he insists, that all those passages in the New Testament which speak of the divinity of Christ, and the atonement, particularly the two first chapters of St. Matthew, are mere spurious interpolations. Now, even supposing that the Jewish prophets were silent on these doctrines, his argument would be inconclusive; because God might be pleased to reveal in one age, what his infinite wisdom had not thought fit to reveal in another age: but Mr. Stone must have read the ancient prophets in a most cursory manner, to hazard so strange an assertion. The prediction contained in Micah, v. 2, is expressly applied, by the Chaldee paraphrast, to the Messiah, just as the chief priests, in Matt. ii. 6 (which Mr. Stone authoritatively pronounces to be spurious), rightly interpreted it to Herod. "*Et tu Bethlehem Ephrata,—ex te coram me prodibit Christus.*" Now, Mr. Editor, instead of there being *no* passages under the Law wherein the divinity of our blessed Saviour is unequivocally declared, this is only one out of *many* passages. He, whom David styles *God*, whom Isaiah styles *the mighty God, the Father of Eternity*, whom Zechariah dignifies with the incommunicable name of *Jehovah*, representing him, nevertheless, as sent by Jehovah: he it is, whose goings forth are declared by Micah to have been of old, from everlasting, although in his human capacity he should be born at Bethlehem; he it is, whom the writers of the New Testament (unless we are to suppose, with Mr. Stone, that all these passages are spurious) assert to be God manifest in the flesh, God who hath purchased the Church with his own blood, the pre-existent Creator of the universe, equal with God the Father, King of Kings, and Lord of Lords, Alpha and Omega, the Beginning and the End, the First and the Last. Compare Psalm xlv. 6, 7, 11; Isaiah, ix. 6, 7; Zechariah, ii. 8—13; Micah, v. 2; 1 Tim. iii. 16; Acts, xx. 28; Coloss. i. 15, 16, 17; Phil. ii. 6; Rev. xix. 16; xxii. 13, 16.

The doctrine of the atonement is likewise declared by the Jewish prophets no less than that of the divinity of Christ. Of these it will be sufficient to refer Mr. Stone to Isaiah, liii. 4—8, 11, 12; and Dan. ix. 24, 25, 26. I do not here insist upon the Levitical sacrifices, particularly the paschal lamb, because Mr. Stone would probably deny the whole scheme of types and anti-types; yet I would recommend it to him to compare John, i. 36; xix. 36; Rev. v. 6, 8, 9, 12; xix. 7; xxi. xxii. and vii. 14—17, with the account of the institution of the Passover.

So much for the cogency of Mr. Stone's argument to demonstrate, from Jewish prophecy, the spuriousness of certain parts of the New Testament. It is almost superfluous to observe, that not a shadow of *proof* is given

given of the supposed interpolations in St. Matthew, and elsewhere. We hear much, indeed, about the Platonists, and we have Mr. Stone's positive *ipse dixit*; but if we expect any thing like *proof*, we shall be woefully disappointed.

His ignorance of ecclesiastical history is lamentable. He represents the Athanasian Trinity as being a yet further corruption of the Arian Trinity, and the Arian Trinity as originating from what he calls the forged miracle of the Virgin-conception of our Lord. I need scarcely observe to you, Mr. Editor, that Arius and Athanasius were contemporaries; and that the opinions of Arius were opposed, on their *first* promulgation, by those who *already* held the opinions of Athanasius. But perhaps Mr. Stone will require us to believe, that all those passages in the very earliest Fathers, wherein the divinity of Christ is asserted, are mere interpolations by the Platonists. If so, he will certainly out-Procrustes even Procrustes himself.

Mr. Stone has completely mistaken the prophecy in Isaiah, vii. 14, 15, 16. *The child* mentioned in verse 16, is Shear-Jashub, not Emmanuel. As Dr. Kennicott rightly observes, the original ought to be translated *this child*. Isaiah holds his son in his hand, and points to him: "Before *this* child, namely, Shear-Jashub, shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her Kings." Nothing is more common in the Hebrew Scriptures than a *prophetic* sign. Here an event *remotely future* is a sign to Ahaz of *speedily approaching* deliverance. A virgin shall hereafter bear a son, whose nature shall be so mysterious as to justify his being called *God with us*, or as Jeremiah styles him, *Jehovah our righteousness* (this last title the LXX. write Ιωσιδεκ, making it a compound proper name, like *Emmanuel*): an event thus miraculous is a sign given by Jehovah himself that Ahaz should experience deliverance before Shear-Jashub, then a child, should have come to a distinguishing age. Mr. Stone ventures to assert, that עלמה means *any young woman*, whether a virgin or not. The word only occurs six times in the Bible beside the present passage; and in all of them it plainly denotes either *a virgin*, or *a state of virginity*. The Jews, indeed, with the views of Mr. Stone, attempt to get quit of one of the passages wherein the word occurs; but with very little success. In fact, its very derivation shews its import. A virgin was called עלמה, from the concealed retired condition in which young unmarried women were kept in the East. But, even granting the utmost that Mr. Stone could wish, I would request him to inform me, why the son of this young woman was to be called *God with us?* We read not in the Hebrew Scriptures of any person, either born in the days of Ahaz, or at any other period, who was so denominated: nor is it easy to conceive, why the circumstance of a young woman's bearing a child should be so remarkable a sign, that Jehovah himself should give it. In short, unless we violate the whole analogy of Scripture, *the son of the virgin* is plainly *the exclusive seed of the woman*.

Mr. Stone objects to the application of the prophecy, *out of Egypt have I called my Son*, to Christ, and thence infers, that the two first chapters of St. Matthew must be spurious; he similarly objects to the application of the prophecy respecting *Rachel weeping for her children*. That man must be indeed a superficial reader of the New Testament who has not observed,

served, that in many instances besides these which occur in the two first chapters of St. Matthew, the ancient prophets are cited merely by way of allusion and illustration. So that if this portentous argument of Mr. Stone prove any thing, it will prove that we must reject, not merely the beginning of St. Matthew, but all the four Evangelists. Yet the first of these passages may be translated, as it occurs in Hos. xi. 1, in such a manner as directly to refer to Christ. "Though Israel was a child (*i. e.* wayward and troublesome), yet I loved him, and will call my Son out of Egypt" (to be his Saviour). See Dr. Doddridge, *in loc.* Bishop Horsley gives a somewhat different paraphrase, though it amounts to the same purpose.

On the silence of Josephus respecting the murder of the innocents, there is an excellent note by Dr. Doddridge. The whole of Mr. Stone's objection is purely of a negative nature.

Such are the only grounds on which this gentleman calls upon us to clip and pare the New Testament to the standard of Socinian belief. When were these supposed interpolations made? How happens it that ecclesiastical history is silent respecting them? Is it probable that *no* opposition in *no* quarter would have been made to them? Where are Mr. Stone's *proofs?*

But he wishes us to substitute a subscription to *the Scriptures only*, for our present subscription to *the Articles*. What Scriptures? Certainly not the Scriptures as they stand at present; for Mr. Stone rejects all those parts of the New Testament which declare the divinity of Christ and the atonement, as spurious interpolations. It is plain, therefore, that he modestly requires the Church to subscribe, not to *the* Scriptures, but to *his* Scriptures; that is to say, the Scriptures when garbled and mutilated by the mere *conjectural* emendations of the Rector of Cold Norton.

I cannot refrain from adding a few words on the moral integrity of Mr. Stone. God forbid that the Church of England should ever persecute any man for his religious opinions: yet what can we think of the honesty of a Socinian, who subscribes to the Articles, and holds a living in that Church? According to Mr. Stone's principles, every time that he uses the authorized Liturgy, or administers the Sacrament to his parishioners, he is guilty of profane mockery and sacrilegious idolatry. Does Mr. Stone ever officiate in his own Church? If he do, does he use the Liturgy *mutilated*, or *unmutilated?* If he use it *unmutilated*, he *worships* Christ whom he believes to be *a mere man;* and professes in the reading-desk his belief in *that Trinity*, and his reliance on *that atonement*, which in the pulpit he styles "*the most senseless doctrine of human invention*," and "*a disgusting impossibility.*"

I have the honour to be
Your obedient humble servant,

CLERIC. DUNELM.

The English Liturgy, a "Form of Sound Words." A Sermon delivered in the Parish Churches of St. Bene't Gracechurch; St. Mary, Stoke-Newington, and St. Mary, Islington.—By George Gaskin, D. D. Rector of St. Bene't, Gracechurch, and of Stoke-Newington; and Lecturer of Islington. 8vo. Pp. 26. Rivingtons. 1806.

THE truly pious and orthodox author of this discourse, justly considers the English Liturgy, which is founded on the best models of Christian antiquity; which includes every thing requisite to the due and reverent performance of divine worship; and which inculcates the fundamental doctrines of Christ in all their genuine simplicity and purity; as that "form of sound words," which it is the bounden duty of the Christian to "hold fast."

"The Liturgy, thus framed, is well calculated to answer its proper purposes. The several offices for the celebration of the Holy Sacrament, and other ecclesiastical ordinances, are such as to secure *every thing essential* thereto, as well as a *becoming decency* of administration; and it was well observed, by the great *Bishop Bull*, that 'there is no passage, throughout the whole, but admits of a fair and candid interpretation.' In the use of this Liturgy, the wisest may exercise their knowledge and devotion, and the ignorant may pray with understanding. Nothing is here omitted, that is fit to be asked in public, and most things are included, which we have occasion to ask in private. Its doctrines are pure and primitive; its ceremonies are few and innocent; its method is exact and natural; its language significant and perspicuous; and, in the opinion of that impartial and very learned man, Grotius (who was no member of, nor had any obligation to, our Church), 'the English Liturgy comes nearest to the primitive forms, of any Liturgy in the world.'"

The Doctor then proceeds to shew, that the Divine Founder of the Christian Church appointed officers, for the superintendance and management of its concerns; and commissioned these officers to perpetuate their offices unto the end of time. The *Bishops* succeeded the *Apostles*, and they, in virtue of the authority so delegated to them, ordained subordinate officers, with the imposition of hands, *Presbyters* and *Deacons*; all which frame and constitution of the Church, as it may be called, have continued from that time to this. Having proved the excellence of our Liturgy, and the authority of our Clergy, the preacher thus proceeds to a practical illustration of his principle.

"Admitting, as we have reason to do, that the Liturgy of our Church is a blessing to us, let us all, of whatever rank or description we be, shew our sense of it, by *invariably frequenting* its offices. Opinions are best shewn, by the habits which they produce. So that if while we profess to adhere to the Church, we neglect to join in her services either through *indevotion*, or *to wander to other places* of worship, we are not consistent with ourselves, and there is room to suspect the defectiveness of our profession. The absentee, through indevotion, though he may be a member of the body, is a corrupt one, a vessel unfit for the master's use; and the wanderer to other assemblies seems not to be acquainted with the *constitution of his own Church*, nor sufficiently aware of the benefits which accrue from the preservation of *order* in society. It should here

too

too be recollected, that even this service, when performed as an act of public worship, by persons not in *episcopal orders*, or whose place of worship, though called a chapel, has not received the license, or sanction of the Bishop, but is opened in defiance of his jurisdiction, then ceases to be the service of the Church of England; and the persons frequenting it actually become schismatics from the Church, and dissenters of I know not what new description."

In a note to this passage, this worthy and zealous preacher informs us, "To these observations, *the Ministers of the Church* have especial reason to call forth the attention of the inhabitants of *Islington*: and God is my witness, I produce them, not to give offence, but to discharge a duty."

Most certainly it is a duty, and a sacred duty, imposed on every Minister of the Church, to warn the followers of Christ of the dangerous consequences resulting from the "*sin of schism*," which, we lament to say, is daily becoming more prevalent. The zeal and activity of the *Methodists*, the most dangerous enemies of the Church, because they frequently affect the language of friendship, in order to facilitate the accomplishment of their hostile purposes, have increased, of late, in a wonderful degree; and we may apply to this case the words which a disappointed faction once misapplied to another, that *the influence of the Methodists has increased, is increasing, and ought to be diminished.* An irregular chapel has, we understand, been lately erected in the centre of the town of Islington, and even many persons who profess to be Members of the Church of England, but who, either ignorant of their duty, or wilfully neglecting to perform it, have, under the influence of some dissatisfaction or other, not only afforded encouragement to this Temple of Schism, but given it the sanction of their presence. We presume it is to this circumstance that Dr. Gaskin alludes in the note which we have extracted above. What means the *Rector* of that parish adopted for the prevention of this disgrace, and what measures he has since pursued for the purpose of bringing back the stray sheep to his fold, we have yet to learn. "When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked man from his way, he shall die in his iniquity; but his blood will I require at thine hand."—The *Lecturer*, however, deserves the greatest praise for *his* efforts on the occasion. The Sermon before us is equally creditable to his principles, his zeal, his knowledge, and his talents.

A Sermon preached at Willsdon, Middlesex, December 5, 1805, *being the Day of Public Thanksgiving for the Naval Victory obtained by Vice-Admiral Lord Viscount Nelson.* By the Rev. George Mutter. 8vo. Pp. 32. Hatchard. 1806.

THIS is one of the best Thanksgiving Sermons which have fallen under our notice, since the commencement of the late war. It breathes throughout a fervency of devotion, a propriety of discrimination, a strength and simplicity of diction, and an energy of admonition, which could not fail, we should think, to produce the desired effect on the minds of the congregation. Victory is ascribed to its true cause; the only means of obtaining the pardon, and of securing a continuance of the mercy of God, are pointed out, and man's duty to his Creator is ably and

strongly inculcated. Some excellent remarks on the breach of the Sabbath, and on its consequences, are appropriately introduced; and the whole Sermon displays considerable ability, and the soundest principles.

The profit arising from the sale of this discourse, will be given to the *Patriotic Fund*.

The Destruction of the Combined Fleets of France and Spain; a Sermon, preached at Worship-street, Thursday, December 5, 1805. By John Evans, M. A. 8vo. Second Edition. Pp. 32. Symonds. 1806.

MR. Evans is the Pastor of a Dissenting Meeting-house in Worship-street, and is a very loyal and good subject. The present Sermon is a plain discourse, containing many salutary admonitions, and enforcing many good precepts. His text, from the 8th Chapter of Revelation, part of the 9th verse, "And the third part of the ships were destroyed;" gave birth to a supposition, in some of his flock, that it was considered by him as prophetic of the event which he had undertaken to celebrate; but he, properly, disclaims all such intentions; and, indeed, his notions of prophecy are perfectly correct.

A Sermon, preached in the Parish Church of Grantham, in the County of Lincoln, on the 31*st of May*, 1804, *at the Visitation of the Reverend the Archdeacon.* By the Rev. J. G. Thompson, A. M. Rector of Bolton. 4to. Pp. 20. Hatchard. 1806.

THE subjects discussed in this Sermon are of great, of primary, of *vital* importance. They include original sin, its origin and consequences; the glad tidings of the Gospel, and the duty and responsibility of a Minister of the Gospel. They are, of course, discussed in a cursory manner; but the author's notions of them are impressed with great force, both of language and of sentiment. Having expatiated on the duties of a Minister, he thus addresses his brethren.

"If these things be so, what manner of men ought we to be? Should the cares of the world engross our thoughts? Should its pleasures allure us from our duties? Should its pursuits be anxiously regarded by us? Methinks the limits of our lives are too short to give us an opportunity of doing what we would, and the unavoidable incumbrances in our way, too many already, to give us time to discharge even a portion of our obligations: though it is often observed by the ignorant, that we have the least of all men to engage us.

"We profess ourselves to be called of God. Oh! let us answer that call, and never cease our labours till we cease to breathe! Multitudes of our fellow-creatures are to be saved by our means, and without means, let us remember, God saveth none; should they be lost because these means have not been used, how tremendous must be our reckoning at the last day!"

This is evidently the language of the heart; it is also the language of truth, and cannot be too often repeated, nor too strongly enforced.

EDUCATION.

Compendious English Grammar, with a Key, by which Experience has proved that a Boy, with a tolerable Capacity, may, in a few Months, be taught to speak or write the English Language correctly, though totally unacquainted with the Latin or Greek Languages. By D. Pape, Vicar of Penn, Staffordshire. 2s. Ostell, London; Swinney, Birmingham.

THERE certainly is no excuse left for speaking or writing bad English; for there is scarcely a town in the kingdom which has not produced an English Grammar. They may be found of all sizes and prices, from the prolixity of Tooke, to the pocket-piece dimensions of Messrs. Ash and Murray. The Reverend author before us has treated the subject with great ability; and though, in many cases, he has dissented from his predecessors, he is always, if not right, extremely plausible. He has given the subjunctive mood its passport for the shades, and has introduced a clause to regulate verbs that follow the conjunctions *if*, *unless*, &c. &c.—He objects to the terms *neuter gender*, and substitutes *neuter state*, "because nothing associates with the idea of *gender*, but that which has *sexual difference*;" we presume that he meant *that which has sex*. Exemplification—"Peter is of the *masculine* gender; his wife Isabel of the *feminine* gender, and their house of the *neuter* gender, which is certainly of no gender at all." And again—"Peter is of the *Catholic* religion, Isabel of the *Jewish*, and their son Joseph the *neuter* religion, which is no religion at all." The latter conclusion is not correct; because Joseph is *neuter* in respect to the religion of his parents, if he be of a *third* religion. Russia may be a *neutral* power in a war between England and France, and yet carry on a war against Tartary. The word *neuter* cannot be used with propriety for *neither*; and, if it could, it would be improper before the word *gender*, because it would bear an implication of a *third sex*. To use it in the place of the adverb *no* (from the Saxon Na), would be still more improper, for a neutral state would then be *no state at all*. But allowing Mr. Pape to be right in discarding the terms *neuter gender*, his substitute *neuter state* is liable to an objection; because we are speaking of *genders*, not of *states*. But the error originates in the want of two terms, the one signifying *sexual nouns*, and the other *nouns having no sex*. We then should see no more of the *Iricism* which is frequently found in our grammars, of "Nouns have *three genders*—the *masculine*, the *feminine*, and the *neuter*," or *no gender!!* Mr. Pape too, is certainly incorrect in classing the *epicene*, or name common to both sexes, in the *neuter state*. He, however, has written a very useful book; and, with a chance of learning grammar so easily and so cheaply, the rising generation will have no excuse for ignorance. There are some very excellent rules for punctuation in Mr. Pape's book—a department in writing that has been most unpardonably neglected. Of the *colon*, Mr. Pape observes, that "according to Johnson, the particular use of it cannot be ascertained; however, it is more easily perceived than described;"—(the latter part of this sentence should have been written thus; *it is, however,*

more, &c.)—Mr. Pape gives several examples where it generally *is* used; this, however, is no rule. Some of the examples are certainly right, and some are certainly disputable.

A New and Easy Guide to the Pronunciation and Spelling of the French Language; to which are added Lessons on Etymology and Analogy: also, a Short and Plain Introduction to the French Grammar: The Conjugation of Verbs, in all their various Moods and Tenses; together with an English Index to assist the Pupil. By Mr. Tocquot, M. A. Author of the Latin Scholar's Guide, &c. &c. 12mo. Pr. 170. 2s. 6d. Law. 1806.

THE object of the author is to facilitate the pronunciation of French words by a new arrangement, which seems extremely well calculated for the purpose. He begins with those words which are pronounced as they are written, according to the sound given to each letter in the alphabet, and in the three tables of vowels, inserted in the first pages of the book. In the lessons the same rule is observed: the first of them are composed of words which in meaning and orthography are the same as the English; the next, of words pronounced as they are written, but bearing less affinity to the English: and those are followed by an explanation of the manner of forming French words from English words. By this accurate arrangement of words in series, the labour of the pupil is materially abridged, and the task of learning is rendered smooth and pleasant. The plan is entitled to praise both for its ingenuity and merit.

The Child's Monitor, or Parental Instruction; in Five Parts: containing a great Variety of Progressive Lessons, adapted to the Comprehension of Children, and calculated to instruct them in Reading, in the Use of Stops, in Spelling, and in dividing Words into proper Syllables; and, at the same time, to give them some Knowledge of Natural History, of the Scriptures, and of several other sublime and important Subjects. By John Hornsey, Author of "A Short Grammar of the English Language," and "An Introduction to Arithmetic." 12mo. Pr. 240.

THIS is one of the best conceived and most practically useful publications for children that we have seen. The title-page sufficiently explains the intelligent author's plan and design; and we can safely assure our readers that he has executed them with equal skill and fidelity. We must, however, express our disapprobation at the introduction into such books of any word which is not strictly legitimate. Why will Mr. Hornsey use the verb to *paralyze?* It is not English; but a bastard French term, lately introduced, like many others of the same kind, to corrupt the native purity of our language:—the legitimate verb is *to palsy*. Mr. Hornsey observes, that "The letter *u* in favour, honour, inferiour, labour, superiour, vigour, &c. was for some time suspended; but, being now generally used, I have in this instance also conformed to custom." We confess ourselves totally ignorant of this suspension of the use of the vowel u in the words of which it forms a constituent and essential part; and still more so of any authority which could possibly justify such a wanton mutilation. The *jus et norma loquendi* may, possibly, be admitted as a plea for some

some deviations from the strict rules of grammar in *conversation*; but as to a *custom*, or rather *fashion* of *writing*, we can never allow that to be received as a guide to an author in literary compositions of any kind. Mr. Hornsey's good sense, we are persuaded, will immediately point out to him the justice of these observations, which are not intended to detract, in the smallest degree, from the general merit of his book.

The History of England, for the Use of Schools and Young Persons. By Edward Baldwin, Esq. Author of Fables, Ancient and Modern. With 32 Heads of the Kings, engraved on Copperplate, and a striking Representation of an Ancient Tournament. 12mo. Pp. 224. Hodgkins. 1806.

THIS History is only fit for *very* young persons, or rather for young children; it is in general written in a style well adapted to the capacities of those for whose use it is designed; but here and there the author indulges himself in flippant remarks, which had better been omitted. In p. 151, he says, contrary to fact, and, indeed, to his own account of the fact, that "James *was sent away*," alluding to the abdication of James the Second. This is a loose mode of writing, very improper for the instruction of children, whom it is calculated to mislead. Again, he says, in p. 159, in allusion to two parties which sprang up in the days of Elizabeth; "They were then called *Episcopalians* and *Puritans;* that is, persons who wished to have Bishops in England, and persons who thought religion would prosper better without them; these parties took opposite sides in the wars of Charles I." Here he has by no means given a just description of the opposite parties; and has, moreover, led children to suppose, that the difference between them was a mere matter of opinion, alike indifferent in itself and in its consequences. This is a mischievous error, deserving of reproof. In p. 160, he asserts, that "Dr. Sacheverel was a very silly fellow," &c.—We shrewdly suspect that Mr. Baldwin never read his Sermons; if we thought he had, we should entertain a very poor opinion of his own judgment. Should this History go into a second edition, we trust the author will profit by our hints, and carefully revise it, and expunge all the objectionable passages. The plates are well executed.

Life of Lady Jane Grey, and of Lord Guildford Dudley, her Husband. By Theophilus Marchffe. 18mo. Pp. 112. 1s. Hodgkins. 1806.

THE interesting story of this amiable, but unfortunate, couple, who fell victims, in the prime of life, and in the bloom of beauty, to the jealousy of a sanguinary and ferocious Queen, is here narrated with a plainness and simplicity, alike appropriate to the subject, and to the understanding of children; in whose young minds it is peculiarly calculated to excite interest and pleasure.

The Looking-Glass. A True History of the Early Years of an Artist; calculated to awaken the Emulation of Young Persons of both Sexes in the Pursuit of every laudable Attainment; particularly in the Cultivation of the Fine Arts. By Theophilus Marcliffe. 18mo. Pp. 18. 1s. Hodgkins. 1805.

WE are told that in this Mirror, "every good little boy and girl may see what he or she is; and those who are not yet quite good, may find what *they ought to be*." As the author has marked the character of his hero with several defects, we cannot agree that he is what every boy and girl *ought to be*. We well know, that perfection is not the lot of humanity; but the lesson to be impressed upon children, as well as upon adults, is, that it is their bounden duty to endeavour to attain as nearly to perfection as possible. "I do not wish to pass the young person whose history I am writing, though I think his actions worthy of record and of praise, for a saint or a faultless. A picture is nothing without shadow: and a character is nothing without a few dark strokes in it." This is certainly not proper language to be used to children; who should never see *faults* unaccompanied by *punishment*, nor *merit* without *reward*.

THE DRAMA.

The Laughable Lover. A Comedy, in Five Acts. By Carol O'Caustic. Pp. 100. Symonds. 1806.

THOUGH we are perfectly sensible of the modern perversion of dramatic taste; though we see with disgust pantomime triumphant over comedy and tragedy, and children draw crouded theatres, while our best actors and actresses play to empty benches; yet we must pity the managers for the public insults they receive from writers, who impute the rejection of their works to the predilection for show and sing-song, though such works are more replete with immorality and absurdity than the worst imitations of the German drama, without pageantry or music to gild the nauseous pill.

Such is the case of the piece before us. A more monstrous mixture of folly and absurdity, without even an attempt at comic humour to enliven it, we have seldom read; and it is, besides, interspersed occasionally with sallies of the most pernicious political tendency. And yet, because the managers would not bring forward a piece whose general composition must disgrace their theatre, and whose seditious doctrines, if they could possibly escape the notice of the Lord Chamberlain, would draw down the resentment of the audience on the house and the performers, every epithet that disappointed self-conceit can suggest is lavished on them by the frantic author.

For such insults, however, the managers may in some measure thank themselves. Either from indulgence to the author, or from partiality to some

some recommending friend, they have not resolution to pronounce at once these decisive words, *This will not do;* but lead him on with false hopes, till the final rejection seems rather the effect of theatrical cabal than merited disapprobation.

The Invisible Girl. A Piece in One Act. As performed at the Theatre-royal Drury-lane. Written by Theodore Edward Hook. Pr. 37. Baldwins.

Tekeli: or the Siege of Montgatz. A Melo-drame in Three Acts. Same Author and Publisher, and performed at the same Theatre. Pr. 47. 1806.

AS the foregoing piece is a proof of the just rejection of the managers, these are specimens of what trash the managers *will* receive, and the public applaud; though, indeed, the latter circumstance may fairly be taken as an exculpation of the managers. The first of these pieces is what may be called a mono-drame; Mr. Bannister, in the character of Captain All-clack, being the sole speaker. Why another gentleman, who does not speak at all, should be called Sir Christopher Chatter, is not easily explained. Mr. Hook seems very anxious, in an advertisement prefixed to the piece, to defend himself from the charge of being a translator from the French; though he allows that the idea of this piece was taken from one of the same kind performed on the French stage. Whatever merit there may be in it, Mr. Hook's worst enemy need not scruple to impute entirely to himself.

Of the melo-drame we shall only say, that if music, fighting, and scenery, can entitle such a piece to be performed with distinguished success, it is lost labour for any writer to endeavour to introduce interest or incident into any drama, provided the manager will supply the other requisites. The only part that possesses any thing like interest, is the beginning of the third act, which is obviously copied from a late piece, called the English Fleet.

Edgar: or Caledonian Feuds. A Tragedy, performed at the Theatre-royal Covent-garden. By George Manners, Esq. Pr. 92. Tipper and Richards. 1806.

THIS tragedy was first produced at a benefit, but was afterwards represented several times, and always with applause; which shews, that good writing, affecting situations, and probable incident, will meet with approbation from a British audience, without the aid of shew and buffoonery. The managers, however, have not chosen to continue the representation; conscious, perhaps, that if they once permit the power of pathos and sentiment to prevail over those of the tailor, the fiddler, and the scene-shifter, dramatic writers may begin to think themselves of some consequence, and no longer submit to act in the same capacity to the manager that the ballad-writer does to the composer, who merely suits his verse to the measure of the music, mindful of the common question, "What signify the words of a song?"

MISCELLANIES.

Lambeth Palace, illustrated by a Series of Views, representing its most interesting Antiquities in Buildings, Portraits, Stained Glass, &c. &c. With a concise Account, Historical and Descriptive, of that Ancient Place. By Messrs. Brayley and Herbert. With Twenty Plates, Coloured and Gilt. Large 4to. 2l. 12s. 6d.; and Folio 3l. 3s. Carpenter.

IT is somewhat singular, that the antiquities of this ancient and very curious Palace, should not have been long since illustrated by well-executed designs; while its exterior has been a favourite subject of draughtsmen and engravers for many years, its interior and antique curiosities, although among the first in variety and interest in the country, have not been honoured by the pencil, or the graver, before the present publication. Perhaps, indeed, the arduousness of the task may have intimidated artists from previously undertaking it; but, if the delay has been great, the success is proportionate, and we can justly assert, that it is now *illustrated* in a style of elegance and accuracy, not equalled in this, or in any other country. The letter-press is designed only as a brief elucidation of the subjects of the drawings, and is such as will be acceptable to most readers. The following are the introductory sentences.

"The name of Lambeth is Saxon, and variously written, as *Lambhyde*, *Lambhythe*, *Lambyte*, *Lamyte*, or *Lambithe*. It is also called in ancient writings, *Lambee*, *Lameth*, *Lambei*, *Lambed*, and *Lambethe*, which, according to Camden, signifies *Portus sive navium statio lutea*, viz. a dirty station. It appears to have been a manor in very early times, probably a *royal* one: for the Saxon Kings had a mansion here (it is supposed in that part of the parish now called Kennington), where they occasionally dwelt; and ancient historians inform us, that here the great Hardicanute died in 1042, amidst the jollity of a wedding-dinner, held at the marriage of *Toni*, or *Tuvi Prudan*, a noble Dane, with *Gytha*, the daughter of Osgod Clapa. The King's sudden death at this banquet has been attributed to poison; but the more general opinion is that he died of intemperance; and that the festival called *Hog's Tide*, or *Hock Wednesday*, was kept for centuries afterwards in commemoration of this event, and of the consequent delivery of the kingdom from the Danish yoke."

The principal architectural subjects of the plates are elevations of the Palace, the library, guard room, presence chamber, dining room, old drawing room, gallery, vestry, chapel, Lollard's tower and prison, with curious fac-similes of the writings on the walls; cloisters, crypt beneath the chapel, stewards' parlour, servants' hall, great hall, entrance, gateway, &c. &c. The portraits are, Cardinal Pole, Archbishop Arundel, Archbishop Chicheley (two), and Queen Catharine Parr, besides several finely coloured specimens of stained glass.

The history of the origin and present state of the Library, founded by Archbishop Bancroft, and left in perpetuity to the See of Canterbury, is particularly interesting; it is estimated to contain upwards of 25,000 volumes, and supposed to be worth 2500l. a sum unquestionably very far beneath its now mercantile value.

But

But that which renders this work *unique*, is the successful essay to restore the almost lost art of colouring and gilding, as seen in the illumined manuscripts of the 13th and 14th centuries. The portraits of Cardinal Pole, Archbishops Arundel and Chicheley, and of Queen Catharine Parr (whose elevated and amiable countenance excites a multitude of reflections), dressed in the costume of her age, exhibit all that delicacy and brilliancy of colour enlivened by burnished gold, such as ornamented the chapters of almost all writings before the invention of printing, and which still astonish and delight every class of readers. The vivid shading and lively tints of the stained glass, are also happily imitated; and we doubt not but that the great success of this attempt, will stimulate others to perpetuate, in like manner, many other historical memorials of the perishable works of art and ingenuity of our ancestors. Upon the whole, we have no hesitation in saying, that this work is one of the most curious, the cheapest, and beyond comparison the most elegant of any publication that has appeared in our times.—To the Editors, who have shewn both their taste and talents in the admirable execution of this work, the public are deeply indebted for this truly original and elegant illustration of the "ancient and venerable Palace of Lambeth," the worthy residence of the English Primates.

A Walk through Leeds: or, Stranger's Guide to every Thing worth Notice in that Ancient and populous Town; with an Account of the Woollen Manufacture of the West Riding of Yorkshire. 12mo. Crosby. 1806.

AN useful Vade-Mecum for the inquisitive traveller, and not an unacceptable present even to the grave antiquarian.

Colonel Thornton's Transactions and Negotiations with Robert Christie Burton, Esq. legally, morally, and liberally considered. 8vo. Pp. 144. 2s. 6d. Goddard. 1806.

IF a man think himself ill-treated, in a matter of a nature however private, he certainly has the right, if he chuse to exercise it, of making an appeal, through the medium of the press, to the public; and whenever such appeal is made, the public, or any one of that aggregate of individuals which constitutes the public, has as undoubted a right to make such comments on the appeal, as to him may seem just and proper. But, in other cases, the exercise of the right is a matter of discretion; and, in respect of the duty of Critics, on such occasions, it appears to us, that a line ought to be drawn between cases strictly private, involving nothing but what relates personally to the parties, and cases which, though apparently of a private nature, involve questions, or consequences, of public importance. The tract before us is one of the former description; it relates to a dispute about a sale of wine, pictures, and animals; and, what it is an insult to the public to write about—a *mistress*.

History and Antiquities of Stratford-upon-Avon; comprising a Description of the Collegiate Church, the Life of Shakspeare, and the Copies of several Documents relative to him and his Family never before printed; with a Biographical Sketch of other eminent Characters, Natives of, or who have resided in Stratford. To which is added, a particular Account of the Jubilee, celebrated at Stratford in Honour of our immortal Bard. Embellished with Eight Engravings. 8vo. Longman. 1806.

THERE are certain admirers of our great dramatic Bard so enthusiastic as to extend their admiration to every object, animate or inanimate, in or near the place of his residence. We even doubt whether, if the bones of the deer, which he has been accused of having appropriated to his own use, with a poetical disregard of the vulgar laws of *meum and tuum*, had survived the wrecks of time, they would not have found an historian ready to record their virtues, and connoisseurs prepared to give to such invaluable relics a distinguished place in their collections. We profess not to understand the principles of *derivative consequence* as so applied, and so acted upon. As to Mr. Wheler, he certainly possesses few of the qualifications of a biographer, and still fewer of those of an historian.

The French Anas. 12mo. 3 vols. 15s. Phillips. 1805.

THIS selection from the French Anas, which extend to several volumes, is made with judgment; and the Editor has succeeded in producing a work both of interest and amusement.

REVIEWERS REVIEWED.

STEUART'S SALLUST, AND THE ECLECTIC REVIEW.

A CRITIC that is candid will at all times be ready to confess his mistakes, though such a confession may be made with uneasiness; and to candour we have uniformly laid claim. The reader will not, therefore, be surprised that we sat down with some degree of eagerness and anxiety to read the Eclectic Review of Dr. Steuart's translation of Sallust, upon being informed by a friend, that, in almost every instance, it is directly contrary to the account of that splendid work which is given in the Anti-Jacobin Review. Our anxiety and eagerness were, indeed, soon dissipated; for we had not read two pages of the Eclectic, when we perceived incontrovertible evidence that the Reviewer must have written under the influence of some passion very different from the love of literature, or the love of truth. To differ in our report from the report of such a writer, is matter of pride and pleasure to us; but it may not be inexpedient to shew,

shew, by some instances of his mistakes and perverseness, that our exultation is well founded.

We pass over his ridiculous observation (vol. ii. p. 485) that Sallust has been "man-millinered by Dr. Steuart;" for on what we do not understand we can make no remarks. The controversy, however, which, in the same page, he wishes to excite concerning the *proper title* of what Dr. Steuart calls the *Two Epistles to Cæsar*, must not be suffered to pass without censure, because it is a proof that the Critic has reviewed what he has never read. The translator has proved (p. 483, vol. i.), that the author himself calls these discourses *Letters*, after which it is surely of no importance what they have been called by Ascensius, or any other editor. Does Ascensius, or the Eclectic Reviewer, know better than Sallust himself what kind of discourse Sallust addressed to Cæsar?

In his Preface (p. 7), Dr. Steuart says, "To the real scholar, I pretend not to furnish much that is new, by either the notes or the Essays. But he whose taste has been formed on the great models of antiquity, will treat with candour any attempt to throw light on the history, whether literary or political, of the most splendid age of Roman grandeur and learning, and to give a critical account of one of the greatest ornaments of that age."

If this remark be just, as we think it is, the taste of the Eclectic Reviewer has *not* been formed on the great models of antiquity; for so little candour has he, that he represents (p. 486) Dr. Steuart as saying in this place, that "he whose taste has been formed on the great models of antiquity, may be *trusted for candour by implication!*"

The Critic makes some senseless, though petulant, remarks on the head of Sallust which fronts the title-page, not knowing, perhaps, that the same head had been engraved for similar purposes by others, and among them (if our memory does not deceive us) by Havercamp; but the gentleman could not let slip so fine an opportunity of shewing how great progress he had made in the science of Lavater! "It is self-evident that this head is the effigy of libidinous violence, and merciless rapacity; a mixture of penetration most acute, and of contemplation most corrupt, *exactly* as Le Clerc and others have described him!" After this demonstration, what can be said in extenuation of Dr. Steuart's profane attempt to prove, that Sallust was not a profligate so thoroughly abandoned as Le Clerc and his followers have represented him? Is the cause hopeless? Not quite; for enough has been said, and more than enough, to vindicate Dr. Steuart's attempt, or at least to overturn this *demonstration* of its futility, by our judicious and consistent Critic himself! The head, gentle reader, which is the effigy of libidinous violence, &c. is *not* the head of Sallust! It is no doubt a copy taken from the Farnese bust; but that bust had *no name on it*, and the putting of a name on the copy is a kind of *forgery!!*

Is our Reviewer ignorant that Mr. Murphy was dead before the publication of Steuart's Sallust? or is it his opinion that the shades of departed authors are so delighted with compliments paid to them on this earth, that they return reciprocal compliments from the regions of the dead? It is a fact, that Dr. Steuart praises no prose translators but Murphy and Melmoth; and therefore it can be only from them that our Reviewer concludes that "reciprocal praises might be acceptable!!"

Dr.

Dr. Steuart says (Pref. p. 9), "I have *no desire to wash him* (Sallust) *white*, in defiance of common opinion, and long-established authority." The Critic, however, assures us, that the Preface apprised him, that "the author means to wash an Ethiop white: that is, to vindicate the character of his client against the aspersions of Le Clerc, &c.!" To what shall we give credit—the evidence of our own eyes, or the report of the Eclectic Review?

Dr. Steuart, in his Preface, having occasion to say, that the Carthaginian admiral Hanno penetrated considerably to the southward, adds, that "there is little less doubt concerning the reality of the expedition of Eudoxus, and of the Phœnicians employed by Necho, King of Egypt, both of whom circumnavigated the Cape of Good Hope." This, says the Reviewer, is utterly improbable. Why so, we ask? Why! because Herodotus, who relates the story of Necho's fleet, did not believe it; and because "Dr. Vincent has, with equal modesty and good sense, *refuted the report which Herodotus had heard.*" But had our Critic possessed the tenth or twentieth part of Dr. Vincent's good sense, he would have paused before he had hazarded such assertions as these.

In page 542 of his second volume, Dr. Steuart has this judicious observation on the incredulity of Herodotus: "What has always struck me as a far stronger evidence than any other in favour of Herodotus's relation, is the curious internal mark of authenticity which it bears, even contrary to the opinion and belief of the narrator. 'These adventurers,' says he, 'reported as a fact, which seems to me utterly incredible, viz. that having sailed round Africa, *they had the sun upon their right hand.*' This phenomenon, for which we can now easily account, and which they must necessarily have observed after they passed the line, could not well have been brought forward, had the voyage been *fictitious*. No ingenuity, indeed, can be supposed capable of suggesting it, in an age when astronomical science was yet in its infancy."

Had our Critic read this passage, which he ought to have done before he entered on the writing of his Review, he would surely have seen the folly of the inference which he has drawn from the incredulity of Herodotus, who expresses no doubt of the Phœnicians having made the circuit of Africa, but only of their having seen the sun on their right hand. Aye, but Dr. Vincent has refuted the report which Herodotus had heard! Has he, indeed? Let the reader only turn to the Periplus of the Erythrean Sea, p. 175, or to Beloe's Herodotus, ed. 2, vol. ii. p. 394, and he will find not only that Dr. Vincent has *not* refuted the report, but also, that in his opinion, it *cannot* be refuted, but by proving the *utter impossibility* of the passage being effected by the ancients.

Well, says our Reviewer, "can we suppose the Phœnicians so superior to the Greeks in the art of navigation, as to *have no dread* of passing the greatest promontory in the world, when Nearchus and his officers shuddered at Mussedon?" We have no reason to suppose that the Phœnicians passed the promontory *without dread*, though we believe that they passed it, but we have not a doubt but that in the art of navigation, the Phœnicians as far surpassed the Greeks, as the immortal Cook surpassed the ordinary captain of a packet, or as the Edinburgh Reviewers surpass the Eclectic, in the art of giving something like interest to indiscriminate abuse.

"Classical

"Classical learning, we are told, is in a deep decline; and to restore it to vigorous health, our translator"—(says the Critic)—"recommends to our two Universities, and great schools, the disuse of *verse exercises*, and the *admission of translations*." We have been so unfortunate as to meet with no such recommendation as this; and yet we have read Dr. Steuart's book with considerable attention. We found the author, indeed, expressing (Pref. pp. 40, 41) the highest *approbation* of *verse exercises*, as the only method of acquiring a thorough knowledge of the ancient languages, and, with great deference, recommending the *practice*, or exercise, of *translation*, and even of *double translation*, as it is described by Roger Ascham, in his Schoolmaster!

We have next a whining methodistical rhapsody on the pernicious consequences of every kind of emulation, to which, says the Critic, we owe the present calamities of Europe; and to which (add we) it is probable that the public is likewise indebted for the coarse scurrility of this Eclectic Reviewer. Buonaparte emulates the devil, and the Eclectic Reviewer, the Quarter-masters of Edinburgh; and we believe that his Imperial Majesty of France approaches as near to the perfections of his Satanic majesty, as our Eclectic does to the perfections of his elder brethren.

We have next half a page of something like candour, which appears, however, from the style in which it is expressed, not to be natural to the author. We should not have been able to account for all this, had we not accidentally discovered, when looking for something else, that every thing which we thought candid and elegant, is fairly transcribed, without any mark of quotation, and with the change of only a very few words, from the concluding paragraphs of the very Essay on which the writer is pouring his abuse! In this conduct there is certainly displayed something of originality. At least the Critic's great exemplars have too much pride, and, to do them justice, too respectable talents, to have recourse to such methods of expressing either their praise or their censure.

We were ourselves tempted to smile at the earnestness with which Dr. Steuart pleads the cause of Sallust against the calumnies of Le Clerc; but in that pleading we perceived nothing of virulence, and as little that can justly be construed into a *traducing* of the characters of Cicero or Livy. All this, however, is apparent to the microscopic eyes of the Eclectic Reviewer, who sees likewise, "Le Fevre and Dacier under the translator's lash for exhibiting Sallust as he was!!" This our duller vision has not discovered, though we have found Le Fevre and Dacier praised by the translator for their opposition to Le Clerc, and for exhibiting Sallust as Dr. Steuart has exhibited him! (See vol. i. p. 17, and p. 115.)

Our candid Critic represents Dr. Steuart as saying, that "the expulsion of Sallust from the senate for immorality, was no proof of our good gentleman's propensity to vice." We recollect no such assertion as this in either of Dr. Steuart's volumes; but some recent transactions in modern senates prove, to the conviction of every candid observer, that it might have been made without absurdity; that innocence is no protection from the virulence of party rage; and that a man may be legally and honourably acquitted of every imputation thrown on his character, and yet continue the object of the most rancorous hatred.

"The malversations in his proconsulate, of which the Numidians proclaimed

claimed so loudly and so justly, and for which they commenced a prosecution against him—quashed as it was by the influence of Cæsar, and that influence, it is said, the purchase of Sallust's money—were things of no great account, but matters of course—what every body did, but Fabricius."

Such is the view exhibited by our Critic of Dr. Steuart's observations on the prosecution of Sallust for his rapacity in Africa; but the Doctor's own words are:

"For the reputation of an illustrious writer it were certainly desirable, if we could throw a veil over this disgraceful period of his life; and as the ancient historian who has recorded the most material fact, lies under no suspicion of a bias from prejudice, so we are forced to believe that he has told the truth. On other occasions, where a calumny has been carelessly or wantonly propagated, candour may reject it, without regard to distinguished names, or dogmatical assertions: but here we may truly say with the poet:

"——— Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli." (Vol. i. p. 60.)

Do such observations as these authorize our Reviewer to say that if "the biographer of Sallust could exculpate his hero, it seems as if he cared not for incurring the suspicion of being *dissolute* and *unprincipled* himself?" Is it an evidence of virtue to express regret that an illustrious character was stained with vice, or to indicate a hope that such a character was not so vicious as has been too generally supposed? Our Critic can occasionally appeal to the Scriptures, and therefore undoubtedly knows that the charity recommended in the New Testament, "hopeth all things, believeth all things, and thinketh no evil."

"We really redden," says the Reviewer, "at the abominable insinuation, that Cicero, who was inimical to Clodius for his *master's sake*"—(Pray who was Clodius's master?),—"was secretly concerned with Milo in the assassination." Yet Asconius Pedianus, to whom he appeals, says expressly—"Erat maxima pars multitudinis infensa non solum Miloni, sed ipsi etiam, propter *invisum patrocinium*, Ciceroni;" and Dr. Steuart says only, "that Cicero, from a variety of circumstances, had come under a cloud of popular suspicion ..... that if he was not privy to, he had at least secretly connived at the destruction of an enemy." And this makes the Reviewer redden, at the very moment when he himself more than insinuates, that Dr. Steuart, a living author and a countryman, is dissolute and unprincipled!!

"So much," continues the Reviewer, "for the Life of Sallust, which, with these and some other exceptions, we pronounce a *luminous composition*, and the work of no common master!" Indeed! can that composition be luminous which is calculated only to mislead? This is a new discovery in criticism, and worthy of this Eclectic Reviewer!

Speaking of Thucydides, whom he calls the PROSE-PINDAR, our Critic observes, that in the opinion of Cicero, his seventh book is the finest piece of history that he (the Orator) ever read. With Cicero we have the honour to agree; but we have no hesitation to say, that, if Thucydides could with any propriety be denominated the *Prose-Pindar*, the great Orator would have considered his history as among the worst that he had ever read. The Greek historian, continues our Reviewer, did not pretend

tend to publish *orations*, only a *history*, interspersed with short and frequent speeches. Has this learned man ever read the work of Thucydides in the original Greek? We suspect not; for if he had, he must have found the speeches not only frequent, but many of them long; the very first that occurs extending through upwards of seven pages of Hudson's edition; another, in the second book, by Pericles, which, in the strictest sense of the word, is an *oration*, extending through eight pages; and a third, in the third book by Cleon, the son of Cleœnetus, extending through upwards of ten pages! It was, undoubtedly, on account of the speeches that Demosthenes, as it is said, copied Thucydides no less than eight times; and of Grecian eloquence Demosthenes was surely as competent a judge as Cicero, or even as an English Eclectic Reviewer!

Our Critic has discovered, what had escaped all preceding Critics, that Sallust is *frequently obscure!* This discovery, we are assured, will be considered by every competent reader of Sallust as a very "inauspicious token of a perfect Reviewer of a translation of the writings of that historian,"—a more inauspicious token, indeed, than any which he has given of Dr. Steuart's imperfections as a translator. Dr. Steuart has *twice*, it seems, spoken of slaves *put to the question;* but, says the Critic, it should certainly be *to the torture!* Johnson, however, was of a different opinion, as any man may convince himself, by consulting his Dictionary, under the words QUESTION and TORTURE; and we may be permitted to doubt, whether our Reviewer be a better judge of style than Johnson!

"Egregious," says the Critic, "is the mistake where (page 24 of the Essay) Marius is said to espouse the part of the nobility, and Sylla that of the people." Very true; but this most accurate man has not the merit of first *detecting* this egregious mistake. In the Table of *Errata* at the end of the volume, which we, poor simpletons, felt it a duty to consult before we wrote our review of this work, Dr. Steuart himself detects the mistake; and, for aught that we know to the contrary, may have *enabled* his Eclectic antagonist to inform the public, that "the truth is directly the reverse."

"The account of Cicero, in delivering his ORATION *pro Milone*, is unauthorized declamation," says the Reviewer, "and unworthy of an historian;" and yet, had he given himself the trouble to consult the notes referred to by Dr. Steuart, he would have found it authorized by Plutarch, Dion Cassius and Asconius Pedianus."

The first part of this singular Review is concluded with a declamation on the insignificance of posthumous fame, which is there called an absurd and fantastic spirit. To a Christian, perhaps, it is so; though there is surely no Christian, who would not be remembered rather with respect than execration; whilst posthumous fame was, perhaps, the worthiest object which a Heathen philosopher, or historian, could steadily have in view. In the mean time we should be glad to know, what object this Critic had in view, when he was deliberately and perversely misrepresenting the sense of his author. As Dr. Steuart is a decided enemy to those democratical principles, which are still lurking in the country; and as we had not read much of the Eclectic Review, we were at first inclined to suppose that he had incurred the enmity of the proprietors and conductor of that Journal, by his political opinions. There are, however, other articles in the Number before us, which render such a supposition utterly in-

admissible. Of *Forbes's Letters from France; the Inquiry into the State of the Nation; Orton's Letters to Dissenting Ministers and Students; and Belsham's Sermon before the Unitarian Society*, the Reviewer, though not remarkable for vigour, displays a degree of candour, and soundness of principle, which are highly creditable to those who wrote, and to those who published them. What then can have induced this solitary individual to deviate so far from the upright conduct of so many of his associates? Is he a Scotchman animated by personal hostility to the translator of Sallust? Perhaps we may be able to discover something of him, and to answer this question, when we find ourselves at leisure to consider the remainder of his Review. In the mean time we beg leave to inform him, that genuine criticism knows neither personal hatred, nor personal friendship; that it is not influenced by the rivalry, or jealousy of booksellers; that the most transcendant talents will not atone for the want of candour; and that his talents are certainly not transcendant.

(To be concluded in another Number).

AN HISTORICAL VIEW OF CHRISTIANITY, AND THE EDINBURGH REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

ALLOW me to offer, for your insertion, some remarks, occasioned by an article in the last Edinburgh Review. They will, perhaps, be conformable to your usual strictures on your cotemporary Reviewers, and are meant to support those sound principles of which you are a conspicuous defender. I must premise, that the Edinburgh Reviewers have never criticised a work of mine, and that I am not actuated by personal feeling.

Their publication is distinguished by wit and ability; and it has likewise these characteristic marks—1. A heresy with regard to the Establishment, political and ecclesiastical, particularly the latter. 2. A propensity and partiality to every thing Scotch, which, if not an amiable and venial defect, is so natural a blemish in the work, that it proves it to be of genuine manufacture. 3. A caustic severity of censure, which is not always perfectly consistent with liberality and good breeding. Wanton petulance is as displeasing as the churlish moroseness of ancient pedantry.

Their harsh and sharp animadversions have, however, one good effect, viz. in restraining the inundation of idle, nauseous, and injurious trash upon the public; and none of the imperfections mentioned, although the first is of considerable importance, would have caused me to trouble you at present, had I not observed in their last Number a more than common flow.

Before I state it, let me acknowledge their various and extensive learning and talents; the regard shewn by the Edinburgh Review to morality, particularly in the spirited and well-directed observations on the tendency of Mr. Moore's enervated production, and his prostituted Muse.

The fault to which I allude, is Scepticism, Free-thinking, Philosophy, or by whatever title the cold, dry, unintelligible projectors of Scotch Metaphysics

Metaphysics choose to denominate Infidelity. In the strictures passed by the Edinburgh Review, on a work entitled, "An Historical View of Christianity," &c. an unchristian spirit is too evident. The work itself is spoken of, upon the whole, with deserved approbation; and its obvious merits are such, that it needs no defence or praise from my pen. But the cause of religion itself, I complain, is artfully attacked.

In page 275 the Reviewers say, "Upon reflection we became in a great degree disposed to adopt his (the Editor's) opinion," viz. that the writings of the Emperor Julian contributed, next to those of St. Paul, to confirm the evidence of the Christian religion. Yet in page 278, at the bottom, they say it is "rash to maintain this opinion." This is inconsistent; what immediately follows is insidious; and the long unnecessary * reasoning between the two passages cited, is completely in the style of that irreligious philosophy, in whose suppressed murmurs "more is meant than meets the ear." In page 280 they quote at length an obnoxious passage, with a long explanatory comment. In page 281 they evidently discredit the language of prophecy. In page 282 they praise Mr. Gibbon for "honourable impartiality." This expression shews their predilection for that author, for one stray instance of due candour cannot merit very distinct praise. It is unlucky, for it argues that Mr. Gibbon did not often exercise this impartiality.—"Oh! sure he was an honourable man!"

The Edinburgh Reviewers appear to have well imitated Mr. Gibbon, whose meaning is often plain, while his expressions are too guarded to be exactly specified. His sly, unmanly sneers at religion provoke the scorn of every honest mind. These have obtained currency from the fascination of his style, refined to the minutest nicety of polish, so that every sentence finishes with an epigrammatic turn. Whether this is in the true taste of classical and chaste composition, I shall not now inquire: Mr. Gibbon professes to have learnt his irony from the Provincial Letters of Pascal. Pity, but he had imbibed some of the pure worth and profundity of that transcendant genius.

Christianity, as Dr. Paley observes, is not to be attacked by irony and ridicule. Consider the life and death of Jesus Christ; even if he be not the son of God, he commands awe, love, veneration: consider the precepts of the Gospel—love of God—love of man; even if they be not divine, they claim admiration and respect. "Against them there is no law." In return for this code, so full of blessings to mankind, which we are invited to reject, what do Hume, and Gibbon, and Bolingbroke, and Voltaire, offer to us on their part? Nothing: they propose nothing. When the enlightened European barters with uncultivated nations for their gold and precious things, he gives them in exchange beads, glass, any commodity of some nominal and supposititious value at the least: but philosophy (sceptical philosophy, I mean), brings nothing in her hand. Her

---

* This is in the original manner of the Edinburgh Reviewers, who seem, upon every subject, to say "We know all about this better than the author, and as you reader, are ignorant, we will inform you in a clear and clever way." The information is often valuable, while the mode of conveying it is offensive.

prospect is a dreary, void, illimitable waste: "*semperque relinqui Sola sib semper longam incomitata videtur Ire viam.*"

The merit and pleasure of such philosophy consist in an ingenious chime of words: and even these are here diminished. For the deleterious composition is made up at second hand by the Edinburgh Reviewers, who are not to be supposed, who do not suppose themselves, equal to the names above mentioned.

Such are my thoughts in cool meditation. But convinced as I am, of the salvation effected by Christ, on which belief depends eternal happiness, and of the indispensable importance of religious principle to the security of the country; this conviction makes silence painful to me on an occasion like the present, and is my apology for this address.

Unattended by religious sentiments, and the feelings and affections of humanity, erudition and talents fail of their use; they blaze, like a meteor, with transitory and delusive fires. If a man has wit, and confidence to use it, and nothing more, he has not quite attained the perfection which fable allotted to Friar Bacon's Head of Brass.

I am, with respect, Sir, &c. &c.

October 14. IN LITERIS CHRISTIANUS.

MISCELLANEOUS.

TO THE RIGHT HON. JOHN SULLIVAN.

SIR,

IN that golden age, when the shores of Hindostan poured their ready tribute into the lap of every enterprising adventurer; when a long list of that new order of men called Nabobs, returning from those far-famed regions, swelled our Peerage with their names, filled our Senate with their influence*, and corrupted our manners with oriental pomp and luxury; you, Sir, encouraged by hereditary success and powerful patronage, embarked to share in the plenteous harvest. Nor were your labours unrewarded; you too returned in affluence to your native country, and, scorning a life of inglorious ease, were eager to resume the exercise of those talents at home, which had raised you into wealth and distinction abroad; and in now addressing you, while such various and important avocations claim your time, while you aid your Sovereign by your counsels, correct our laws by your wisdom, and reform our morals by your example, I feel the delicacy expressed by the Roman poet when addressing

---

* The Whitehall Evening Post of May 27, 1773, has the following paragraph—"There are now in the House of Commons one barber, three footmen, and eleven clerks, who obtained seats in that honourable Assembly through the channel of the East Indies."

his

his illustrious patron, and shall be careful not to injure the public weal by trespassing too long upon your attention *.

Plutarch †, Epictetus ‡, Marcus Antoninus §, and particularly Pythagoras ‖, have strongly inculcated the great advantages of constant self-examination. The latter enjoined his disciples never to close their eyes to sleep at night, without reviewing the actions of the day; and transmitted this lesson to posterity in verses, which, from the excellence and utility of the precepts they contain, are justly denominated his golden verses ¶. Seneca **, too, most earnestly enforces this wholesome scrutiny; and, though the daily observance of it is a rigid injunction, better suited to an ancient philosopher, than to a modern man of the world; yet the occasional exercise of it is sufficiently practicable, and must be allowed to have the most beneficial influence on our lives and conduct. Where the mind is conscious of rectitude, this retrospect must prove the highest source of gratification; and even when lapses have been committed, the review of the past may serve as a warning for the future. I am about to set before you, Sir, this delectable and salutary mental banquet; and in so doing, to give my readers a lesson, by your example, on the necessity of duly attending to the wholesome counsel of these ancient sages ††.

---

* Dum tot Sustineas, et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.
HORACE, Epist. ad AUGUSTUM.

† The great God seems to have given that Commandment (Know thyself), to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.
PLUTARCH's Mor. vol. i. p. 273.

‡ Epictetus Enchiridion capita plura.

§ A man is seldom, if ever, unhappy for not knowing the thoughts of others; but he that does not attend to the motions of his own, is certainly miserable. MAR. ANTON. lib. ii. s. 8.

‖ Pythag. aur. carm. ap. Poet Minor, p. 420.

¶ Thus translated in Mason's Essay on Self-Knowledge:

Let not your eyes the sweet of slumber taste,
'Till you have thrice severe reflections past
On th' actions of the day from first to last.
Wherein have I transgressed? What done have I?
What actions unperformed have I past by?
And if your actions ill, on search you find,
Let grief, if good, let joy possess your mind.
This do, this think, to this your heart incline,
This way will lead you to the life divine.

** Seneca de ira, lib. 3. cap. 36.

†† This sacred maxim γνῶθι σεαυτὸν, has been attributed to several of the ancients; to Pythagoras, to Thales, and to Chilo. Be whose it may, however, it was deemed of such importance as to be inscribed, in gold letters, over the portico of the Temple at Delphi. From hence, perhaps,

It is not my intention to trace your conduct through all the steps which marked your progress to advancement: let it suffice to be recorded, that the recommendations which you brought from Europe, secured you the most powerful patronage in India, and opened your way to the high road of wealth and honour. The principal object of this epistle, is to notice one transaction of your life, in which, had you duly observed the golden rule of Pythagoras, you never would have engaged; and which, for some time, dimmed your brilliant prospects, as it tarnished the lustre of your reputation.

The transaction to which I allude, is your concern in the ship ELIZABETH, and her cargo: the particulars of which I shall recall to your recollection in stating them for the information of my other readers. This vessel sailed from Port L'Orient for Pondicherry, in the beginning of the year 1777, and was twice on trading voyages at Madras, from whence she sailed the last time in April 1778. Soon after her departure the news was received in India of France having published her treaty with the American Colonies, and having commenced those hostilities against Great Britain which she had long been meditating. The Elizabeth, on her arrival at Pondicherry, was fitted out as a ship of war, sailed in company with another French cruizer, and captured the Osterley, one of the ships in the service of the English East India Company, bound to Europe, laden with a very valuable cargo. Among the passengers on board the Osterley, were Mr. T. Parry, and Mr. D. Barwell; these Gentlemen wrote a joint letter to the Court of Directors, stating, that the Elizabeth was reported to belong to British owners, and that there appeared reason to suspect that the conduct of some of the Company's civil servants at Madras respecting her, had been highly improper. An investigation was ordered; but several years elapsed before any material proceedings took place. At length, on the surrender of Pondicherry, the journal of the Governor falling into the hands of the captors, and being said to disclose circumstances connected with this ship, which heightened the suspicions before entertained, more peremptory orders were sent out by the Court of Directors to the Government at Madras, and in consequence Messrs. John Turing, Paul Benfield, and Francis Lind, were appointed a Committee of Inquiry, with power to examine witnesses on oath. In their Report,

---

haps, came the notion, in after times, that it was immediately derived from Heaven; no improbable conjecture, if we consider that it is the foundation of all knowledge; and little favourable to that over-weening self-love, which the wisest of the Heathens cherished, amidst all their professions of humility.

The comic poets, to whom nothing was sacred, have of course made free with this; Menander pleasantly observes—

Κατα πολλ' αρ' εξιν ὁ χαλως ειρημενου
Το ΓΝΩΘΙ ΣΕΑΥΤΟΝ, χρησιμωτερον γαρ ην
Το ΓΝΩΘΙ ΤΟΥΣ ΑΛΛΟΥΣ

Away with that fam'd sentence KNOW THYSELF,
'Tis not well put; KNOW OTHERS, to my thinking,
Is a more apt and profitable maxim.

Vide GIFFORD's Translation and Note.

dared

dated January 25th, 1788, they complain of not having been furnished with proper documents to direct their inquiries, particularly the journal of the Governor of Pondicherry, and the examinations of the Officers of the Osterley after their return to Europe. The most important evidence in their Report, is that of Mr. Mowbray, who acted as agent for the Elizabeth at Madras. This Gentleman appears to have revealed facts, and given up documents, in his first examination, which when better advised (possibly by your brother Mr. Benjamin Sullivan, who was then Attorney General at Madras), he much regretted. He afterwards declined answering any questions, but such as were expressly prescribed by the order of Government; remonstrated with the Committee for having exceeded their powers, by inquiring into the ownership of the vessel, and the intelligence said to have been communicated by British subjects; and menaced them (to use their own expression), unless they consented to return the papers which he had delivered up, and to expunge from his examination the evidence which he had given relative to these topics. The Committee of Inquiry referred to the Government, who supported them in the whole of their proceedings; and Mr. Mowbray then felt himself obliged to answer all interrogatories. The substance of his deposition is, that in the year 1776, you and Mr. John Whitehill, being together in France, entered into an agreement with Messrs. Admyraulds and Son, of Rochelle, to hold each one-fourth share in this ship Elizabeth; that Mr. Whitehill gave him this information at Madras in 1777; adding, that he had disposed of his share previous to his return to India, though his conduct, and the interest which he took in the concerns of the ship were strong presumptions that he still retained it; that he never understood from him that you had sold your share; that the fact of Mr. Whitehill and yourself being owners of her, was confirmed to him by Captain Crozut, and Mr. Mellitore, the Supercargo of the Elizabeth, who shewed him an agreement into which you had entered, binding yourself under a penalty to furnish 29,000l. for your proportion of her homeward-bound cargo; that he received 60,000 pagodas, part of the funds which you had so engaged to furnish; that you and Mr. Whitehill were interested in the goods purchased for her at Madras, and landed at Pondicherry, being intended as part of the homeward-bound cargo, had not the war prevented her return to Europe; that the proceeds of your goods were to have been remitted to Messrs. Lee, Ayton, Brassey, and Co. bankers of London; that the Captain of the Elizabeth laid his accounts before Mr. Oakley, who acted as your attorney at Madras; that the Elizabeth was principally loaded on her voyage from France to Pondicherry, with military stores for the use of the French Government, and carried out 120 troops, besides officers; *that he did not know how the accounts between the owners were settled, either for the goods landed at Pondicherry, or for the prize money arising from the capture of the Osterley.*

Your brother, the Attorney General, declared that Mr. Mowbray was substituted as agent for this ship, by your brother Mr. Richard Joseph Sullivan, who had been nominated in that capacity by the acting owners at Rochelle, but had left Madras for Europe before she arrived; that Mr. Mowbray accounted to Mr. R. J. Sullivan for half the commissions; that Messrs. Whitehill and Rumbold, during their government, had the care of the signals, and that they and their secretaries, or other persons

to whom they gave their confidence, could alone have access to them.—No proof was obtained either from him, or any of the parties examined, of these signals having been actually copied; nor do the contents of the papers respecting the intelligence said to have been communicated by British subjects, which were first given up, and afterwards so eagerly redemanded by Mr. Mowbray, appear in the proceedings.

On this Report being transmitted to the Court of Directors, you, Sir, thought proper to submit to a private examination before the Secret Committee; in consequence of whose Report, the Court at their meeting of November 5, 1788, came to the following resolutions:

"The Court taking into further consideration all the papers that have been laid before them relative to the French ship Elizabeth, which was dispatched from Port L'Orient to the East Indies in 1777, and after duly weighing all the circumstances of the case, are of opinion, and do therefore resolve,

"That the Company's Solicitor be directed to institute a suit, or suits at law or in equity, against John Whitehill, Esq. formerly President and Governor of Fort St. George, on account of his transactions and conduct respecting the French ship Elizabeth.

"The Court having maturely weighed all the circumstances of the case of the ship Elizabeth and her cargo, as they respect Mr. John Sullivan, and the matters alleged by him in alleviation of his conduct; and also considering the great length of time that has elapsed since these transactions happened, and the general merits of Mr. Sullivan's conduct in the important stations he has held under the Company, are of opinion, that no suit be commenced against the said John Sullivan, on account of his commercial concern in the said ship and cargo: but in order to mark their disapprobation of such transactions in future, and to make an example for his illicit trade, the Court declare this resolution to be upon condition of the said John Sullivan forthwith paying to the Company the sum of 40001.

"That Mr. Richard Joseph Sullivan, who was the agent to this concern, and Mr. George Mowbray, who succeeded him in that capacity, be mulcted in the sum of 5001. each, over and above the sums received by them for commission; and that the several other agents employed in procuring goods for the said ship Elizabeth, be mulcted in the sum of 2501. each, over and above the sum received by them for commission; the amount of which shall be ascertained by the said several persons upon oath.

"That this Court disapprove of the conduct of Messrs. Motteux and Co. with respect to the consignment on the said ship Elizabeth of 300 pipes of Madeira wine, and other articles, made by them; but as it appears from the Report of a Secret Committee, that the avowed defence of Mr. Motteux against any charge that may be made against his house for illicit trade in the said ship, will disclose a transaction which the Committee conceive the Company stand engaged to conceal, the Court, therefore, feel themselves constrained to resolve, that no farther measure with respect to the parties concerned in the said consignment ought to be taken."

Had you not neglected the observance of that admirable precept of Pythagoras, you would have escaped your share in this memorable sentence; for

for after agreeing to take an interest in a French ship and cargo, had you consulted your pillow on the propriety of the measure, you surely must have retracted so very improper an engagement.

Every person, on entering into the service of the East India Company, signs indentures, and gives a bond, with security for the performance of the covenants they contain, one of which is to the following tenor:

"And the said ——— doth covenant and agree, that he will not in any manner contrary to the meaning of the Act before-mentioned, and contrary to the regulations made by the said Company, trade, correspond, or be in any ways aiding or employed by or for any foreign company, or any person or persons whatsoever, who shall trade within the limits of the said Company's trade, under any foreign commission or authority; nor shall by himself, or in conjunction with any persons whatsoever, carry on any sort of trade, either from or to any place within the said Company's limits, or from any place whatsoever but such as is expressly allowed."

Other clauses follow, binding the party to pay damages double the value of all goods so traded for, or bartered, either on his own account, or as agent for others; and providing, that if he remain in the Company's service after the expiration of his indentures, he shall be bound by the conditions herein before agreed upon.

Comparing the Report of the Court of Inquiry at Madras, and the resolution of the Court of Directors respecting your conduct, with these covenants in your engagement to the East India Company, the alternative offered you appears an act of extraordinary lenity: and indeed is stated to be so considered in the resolution itself. Your friend and partner in this concern, Mr. John Whitehill, chose rather to fly his country, than abide the consequences of the legal proceedings which were directed to be instituted against him, and died an exile in France. Mr. Motteux, though screened, like yourself, from the strong arm of the law, did not escape from disgrace; for soon after he lost his seat in the Direction, of which he had before been Chairman, and did not long survive this mortifying exposure. The particulars of that dark and mysterious part of this transaction, over which the Directors felt themselves constrained to throw a veil, I know not, nor probably will they ever publicly transpire.

You, however, happily emerged from this cloud, and soon rose again into distinction. Fortunately your want of fidelity to your former employers did not deprive you of the patronage of your noble relative, who formerly held the government of Madras, where the general merits of your conduct, in the important stations which you filled as a servant of the East India Company, could be best appreciated; and on his being appointed Secretary of State for the Colonial Department, in the Addingtonian Administration, we find you acting as Under Secretary. As a member of His Majesty's Privy Council, you have since prefixed Right Honourable to your name; and, as a member of the Board of Controul, have been set over that very Court of Directors before whom you were examined, and by whom you were thus amerced, for betraying those interests which you were bound by gratitude, as well as duty, to support, and violating those covenants which you were pledged to fulfil.

During the period that Lord Buckinghamshire and yourself filled the offices

fices of Principal and Under Secretary of State for the Colonial Department, Colonel Fullarton, who had served with you in India, was appointed one of the Commissioners for the Government of Trinidad. In consequence of the divisions which took place between him and his colleagues, soon after his arrival in that colony, they resigned, and he was recalled. The charges which he brought against Colonel Picton, after his return to England, are well known, and were said by Dr. Lynch to have been predicted to him by you, when they could only have been so predicted, in consequence of having been predetermined. Colonel Draper, believing the declaration and attestation of Dr. Lynch, drew conclusions from them, in his "Address to the British Public," reflecting so strongly upon your conduct, as to have exposed himself to a criminal information, which you obtained against him, by making an affidavit, denying the truth of Dr. Lynch's assertions. This gentleman is now understood to be on his way to England, to confirm, in a British court of justice, what he has sworn to in Trinidad; and the trial is suspended until his arrival. As I know too well the respect due to the tribunals of my country, to offer any observations on a cause *pendente lite*, I shall confine myself at present to the topic which I have selected for the subject of this letter, and which, I trust, will impress some useful reflections on the minds of my readers. It will teach them that, sooner or later, intrigue will be detected and exposed; and that if, in the pursuit of unjustifiable projects, a man be led into temptation, he still may retrace his steps, and be delivered from evil, by remembering and practising those inestimable precepts which are comprized in the Golden Verses of Pythagoras.

VALERIUS PUBLICOLA.

ON THE DIMINUTION OF THE NUMBER OF CLERICAL STUDENTS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

YOUR Correspondent Senex, in the Review for November last, states as a serious ground of complaint and alarm, *the diminution of the Clergy of the Church of England*: and expresses an earnest wish that you should enquire—*Whether the reports which have come to his ears are or are not founded on facts.* Those reports are, *That the number of young men brought up to the Church at our Universities has been for several years gradually diminishing; that the candidates for Holy Orders are not nearly so many as they have formerly been; and that the country affords very few instances of youths, intended for the sacred functions, excepting the children of noblemen or gentlemen, who have livings in their own gift.*

That these reports are founded on facts, hardly any man, who has turned his attention to the subject, will entertain a doubt; and, if you have not received any more satisfactory account of the matter, and think the reasons which I shall suggest for this diminution, worthy of a place in your Review, your correspondent Senex, and your readers in general, will have an opportunity of judging of their force and truth.

1. The first of those reasons is, the increased expence of a literary education, where it was formerly obtained upon very easy terms. In some of the

the northern districts of England, the farmer, 40 years ago, sold every article of his produce, not only for less than half its present price, but so low, that in some instances it was hardly worth carriage to the next market-town. He was at the same time desirous of giving his son such an education, as might exempt him from the severe labour which he had himself undergone, and place him in a rank in life of more ease and dignity than his own; and the small expence of supporting him at home, and the endowed schools with which those districts abound, and where a very trifling compensation is required for the master, at once suggested the idea of this liberal education, and enabled him to obtain it for his child*. Local circumstances also pointed out the Church as the most eligible profession. In many very extensive, and now very populous, parishes of the north, numerous chapels of ease are erected, and many of them very slenderly endowed. The parish of Kendal, in Westmoreland, alone contains, I think, thirteen of those chapels; and forty years ago not one in three of them produced to the officiating clergyman a clear income of fifty pounds a year. In order to supply these chapels with ministers, the bishops of our northern dioceses are under the necessity of ordaining young men, without a degree from either of our universities; and as the farmer frequently obtained one of those endowed schools, which I have mentioned, for his son, at about eighteen years of age, and frequently one of the chapels as soon as he could be ordained; here was a powerful and effectual inducement to give that son the best education which circumstances allowed. It ought also to be observed, that this education has produced many useful and valuable members of society, not only as able teachers in our schools, and officiating ministers in the secondary appointments of the clergy, but in several instances men who have deservedly risen to stations of great respectability and importance in the church. The supply of clergymen, however, from this source, is now very much diminished. The expence of maintenance for a youth at home is more than doubled: the youth himself is less willing to engage in the labours of a school; and the chapels no longer offer a liberal support. They are certainly much increased in emolument by the increase of value in the small farms, with which many of them are endowed, and by the operation of the first fruits and tenths from larger livings, usually known by the appellation of the Bounty of Queen Anne. But this increase of emolument has by no means kept pace with the increase in the expence of all the necessaries of life, and still less with the increase of our taste for luxury and ostentation.

2. This increased expence of education likewise operates the more forcibly, by being subject to a disadvantageous comparison with the expences of an education for trade. Instead of maintaining his son till eighteen years of age for a school, or till twenty-three for admission into the church, the farmer can send him to business in his fifteenth or sixteenth year; and, for a small premium at that period, exempt himself from any further charges on the son's account; and, what is always a most import-

---

* The author of these observations was for seven years the pupil of one of those endowed schools, where the legal demand of the master, for the inhabitants of the hamlet, was then, and is still only, one shilling a quarter.

ant

ant object with a parent of this description, with reasonable prospects of such future opulence, as no school or curacy can pretend to rival. The manufactories of Manchester and Sheffield have much greater pecuniary attractions than either our country schools, or our national church. With whatever force these considerations apply to the northern districts of England, they apply with equal force to the Principality of Wales; and I understand that the supply of clergymen from thence, is for the same reasons diminished in the same proportion.

This consideration of expence operates very powerfully against sending a youth to either of our Universities. *Exhibitions*, and other perquisites to *dependent members*, being usually fixed sums, have in a great measure, like all other stipendiary payments of long standing, lost their value and their influence. Forty years ago an independent member, supporting the appearance and character of a clergyman, kept his terms and obtained his first degree for less than five hundred pounds: with the present prices, and present fashions, the same objects will now cost him double the sum. Here, then, is a very heavy expence to be certainly incurred, according to common calculation, for an uncertain advantage: a sum of money to be paid for the privilege of holding preferment in the church, when it can be obtained, which would establish a youth very advantageously in many other reputable occupations of much greater profit.

3. Another cause of the diminution of the clergy may be traced in that magnitude of our navy and army, which has been found necessary for many years past, and which is not likely to be less necessary for many years to come. The ingenious youth of the country are led by a variety of motives to prefer military commissions to Holy Orders; and, as I understand there is some difficulty in finding a sufficient number of the sons of gentlemen to accept these commissions, the numbers of our youth, intended for the church, must inevitably have declined. The rapid diminution of pupils in our public schools and our universities, in the year 1793, was within the observation, and must be still in the recollection, of many of your readers.

4. To this cause of the diminution in question, much additional force is given by the general manners of the times. I do not mean to enter into any querulous sarcasms on the degeneracy of the age in which we live, or any invidious comparisons between our own vices, and the virtues of our fathers—for I mean only to argue from facts that will not be disputed. Attention to the performance of religious duties is certainly in the present day neither frequent nor fervent. Family prayer, and the reading of sermons in families, have almost entirely ceased amongst us.—What is called liberality respecting articles of faith, and ceremonies of worship, if it be not in reality the same thing, has the same effect upon those about us, as negligence and indifference; and thus the minds of our sons are not duly impressed with sentiments of religion, nor is their attachment conciliated to the clerical profession. Nor is this the whole, or perhaps the worst. No man can fail to remark, that the love of pleasure and dissipation is as extensive as it is powerful amongst us; and that our sons are very early introduced to all the pleasures of general society. Before a youth attains to those years of discretion, very properly required for admission into Holy Orders, he is enabled to make his observations on the conduct of those about him; and he cannot fail to remark, that a clergyman

clergyman must either live under what is now deemed the perpetual mortification of being excluded from many of the amusements of his neighbours and friends, or be content to share in them at the expence of some violation of the decencies of his clerical character, and some diminution of its respectability. To avoid so disagreeable a dilemma, the obvious expedient is to avoid the profession: and as it is too much the fashion to allow boys to chuse their own occupation in the world, can it be a subject of wonder that so many parents are disappointed, and that so few of their sons prefer the duties of the church.

5. The last, though not the least efficacious cause that I shall assign, for the diminution of the numbers of the clergy, is the small emoluments of the church, in comparison with those of the other liberal professions. It will be observed, perhaps, that this cause must always have operated with nearly the same force, and cannot, therefore, have had any peculiar influence in our own times. But this is by no means the true state of the case. The profits of trade, and the emoluments of all the professions, have for many years past increased in a much greater proportion than the revenues of the church have been augmented. In every other profession the chances of success are greater, and the reward of talents at once more certain and more ample; and as these are days of calculation, and especially calculation of profit, we cannot be surprized that neither parents nor their sons are partial to the employments of our national church.

All the causes that I have mentioned might be made to appear of still greater weight, were they stated more at large, and their reciprocal co-operation more fully explained; but I fear I have already trespassed too far upon your valuable pages, and shall therefore only add, that I do not, with your Correspondent Senex, apprehend any great danger to the Church or State from the present diminution in the numbers of the clergy; because, I think, that as soon as this diminution shall be generally felt, and preferment be more easily obtained, their number will again increase. But, at the same time, I do not expect they will soon amount to the numbers that we have seen; because I am afraid that the causes which have operated to their diminution will not soon be corrected, nor easily removed.

I am, Sir, your most obedient servant,

December 13, 1806. OXONIENSIS.

THE NUNS AT NEW-HALL.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

HOWEVER the Correspondent, who writes in your last on the subject of New-hall, may be well informed as to the history of this ancient house, he is totally a stranger to that of its present inhabitants. Presuming upon the candour you profess, that you will have no objection to set your readers right, I send you the following particulars, which I *know* to be true. The Ladies who at present reside there, are not foreigners, as he represents them, but natives of England—they are the community of Liege, and took refuge here from the pillage and persecution of the French in 1794. With their *own* property they have purchased New-hall and its appendages; they receive for education the children of Catholic parents, which used to be sent to them, or to other convents upon the Continent, and not Protestants to make proselytes, as your zealous Correspondent apprehends. The whole amount of the terrible evils about which

which he is so anxious, is then as follows :—That the small revenues of these poor Ladies, and the money paid for the board of their pupils, which used to be spent abroad, is now expended here. They are natives of this kingdom, and not aliens :—they are subsisting upon their own property, and not upon public charity :—they receive for education the children of Catholic parents, and not Protestants, to make proselytes :—they molest no one ; let us at least endeavour to allow them to enjoy their retirement in peace, as well as security. I am, Sir, yours, &c. A. M. S.

N. B.—We have always expressed our wish that these unhappy refugees should be allowed " to enjoy their retirement in peace, as well as security ;" but in return for that peace and security which they could not obtain in any other country, we did expect, and we shall continue to expect, that they will not violate the laws of that which has afforded them an asylum in the hour of distress. We charged them with having suffered English Ladies *to take the veil;* their defend r has studiously avoided all reference to this fact ; and, until it shall be contradicted from authority, we must believe it to be true ; and, impressed with that belief, we shall continue to censure their conduct, whenever we shall have occasion to refer to it.—We will put a plain question to A. M. S. Has not a Miss S——y taken the veil at New-hall ? and are there not other novices there intended to take the veil ? We will not take our leave of *these poor Ladies*, without expressing our sincere pleasure at learning, that they have been able to purchase, *with their own money*, the *rich* domain of the late Lord Waltham ; nor without giving them a friendly caution to refer to the Statute Book before they again boast of their wealth.—EDITOR.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

CONVINCED that your work will become a monument, on which the grateful eye of posterity will often revert with admiration, as one of the happy means which not only supported the glorious, and, it would seem, inimitable Constitution of your Country in Church and State, but contributed to preserve the whole Christian World from utter ruin, the following facts are submitted, if worthy of a place in your interesting Repository. The circumstances, as stated in evidence in the Court of King's Bench, on the 4th of last July, at the trial of an English Catholic Bishop, Dr. John Milner, the Rev. Mr. Wheeler, a Mr. Gadd, or Gabb, and his daughter, are taken nearly verbatim from the report of that curious trial, published in the Times newspaper, and which has since been rendered authentic by a letter from Mr. Wheeler, exculpating his Bishop, but leaving the charges against himself unanswered, and even *undenied*, of course acknowledged true before the public. The parties are all worthy Members of the Popish Church ! his *titular* Grace, Dr. Milner, is the Catholic Bishop of the Inland District ; Mr. Wheeler is a Parish Priest, and Father Confessor officiating in London ; Mr. Taylor and all the others are his humble followers. Should the facts developed at this trial tend more effectually to expose that iniquitous and abominable rite of the Popish Church, *auricular confession*, and to confirm those opinions uniformly maintained in the Anti-Jacobin Review, of the actual state of Popish superstition in this Country, it will be highly agreeable to,

Sir, your constant friend and servant,

Russell-square, 1806. VERITAS.

" The

" The indictment was laid by Mr. Taylor, a surveyor in Islington, against his bishop, Dr. Milner, his *father confessor*, Mr. Wheeler, and his apothecary, Mr. Gadd or Gabb, and Miss Anne G. his daughter, who reside in the neighbourhood of Russell-square, for conspiring to prevent his marriage with a Miss Pike, of Wolverhampton. This lady, it appeared, was under the pious care of the titular bishop, Milner, who introduced Mr. Taylor to her as his intimate friend, and who also negotiated the marriage contracts. Of this bishop's subsequent conduct, his chicanery with Mr. Taylor, and his horrid oaths and violent passions, things very natural no doubt and common to his worthy adherents in St. Giles's, it is unnecessary to speak. The conduct of *father* Wheeler is more generally important. The wife of Mr. Taylor being in a declining state, priest Wheeler, who had long been the father confessor to the prosecutor's family, introduced Mr. Gadd or Gabb, as apothecary, who also introduced his eldest daughter Maria G. under the pretext of attending Mrs. Taylor, but in fact with a view of becoming her successor. At the time of Mr. Taylor's becoming a widower, his father confessor was constantly whispering the praises of Miss Maria, whose amiable qualities rendered her an admirable wife for any gentleman deserving of so much virtue and beauty. This project failed, and another attempt was made to introduce Miss Anne, whom the priest no less extolled, but with equally bad success, as Mr. Taylor found himself not 'bound in law, justice, honour or conscience, to marry Miss Anne G.' The priest's efforts, however, did not relax here: he still persisted in desiring to know the cause, and to urge obedience to his advice, till he discovered Mr. Taylor's connexion with Miss Pike, which he was equally active in opposing. For this purpose, it was necessary to secrete many of the letters which the apothecary's daughters had written to Miss Taylor, the daughter of the prosecutor. In order to get possession of this correspondence, when Miss Taylor *was making her confession* to priest Wheeler, HE REFUSED TO GRANT HER ABSOLUTION UNLESS SHE DELIVERED TO HIM ALL THE LETTERS! The young lady, with more firmness than could be expected, *resisted the demand*; but on consultation with her father, HE *advised her to accede to it.* A bill in Chancery was afterwards filed against this *pious* and upright father confessor and his friends; and during the proceedings in equity, the Lord Chancellor ordered the letters to be delivered up to Mr. Taylor. In one of those letters the following extraordinary declaration, addressed to Miss Taylor by Miss Anne G. was read: " Though I have been on my knees to your father, I have never been able to make him marry me, or promise that he ever will marry me." On the evidence of those letters the present prosecution was supported; and its failure is perhaps more owing to the prosecutor's simplicity, and *fear* of his father confessor, than to any want of proof of the existence of the conspiracy. Perhaps, however, the proposed trial for a breach of promise of marriage with Miss Pike, may bring to light some more of those dark schemes of popish priests, and expose to the world their tyrannic power, their alarming influence in the most secret affairs between man and wife, and the *true spirit* by which they are still actuated in this age, as we are told, of *reformed* Catholicism in a Protestant country."

THE following lines upon the Death of the late Bishop Horsley, have been sent to us from Scotland, and are the production of the Rev. John Skinner, of Long-side in Aberdeenshire, a Clergyman of the Scotch Episcopal Church, now in the 86th year of his age.

Eheu,

Eheu, quid legitur? Flendem est; deflete legentes!
Præcipe lugubri carmine, Musa, modos.
Occidit heu, morbi funesto percetus ictu,
Ille ASAPHENSIS duxque decusque gregis.
Ille idem Præsulque bonus, Pastorque fidelis;
Ille antiquorum vivida imago Patrum;
Veri Defensor, prisci Samuelis ad instar,
Antiquam calamo fulcit et ore Fidem.
Illum mirata est Ecclesia sacra docentem;
Est mirata gravem Curia summa Virum.
Illum nemo malus jactare audebat amicum;
Hostilem potuit dicere nemo bonus.
Hei mihi quantus erat! quantum laudabile in illo!
Quantæ animi vires! quantus in ore vigor!
Quippe Pater, Conjux, Orator, Amicus et Hospes,
Pastor et Antistes, magnus ubique fuit.
Cur ita, Parca ferox et inexoranda, negasti
Tanto et tam claro tempora longa viro?
Cur ita tot variis ornatum dotibus ausa es
Crudeli nobis præripuisse manu?
Sic visum est Superis: nec nostrum est quærere causas.
At liceat casum rite dolere gravem.
Anglia mæsta dole tantum tibi lumen ademptum!
Patronum ablatum Scotia mæsta dole!
Dum colitur pietas et amor divinus honesti;
Dum retinet primam Scotia nostra Fidem;
Præsulis HORSLEII famam et venerabile nomen
Semper honorabit Scotica turma Patrum.

LITERARY INTELLIGENCE.

A History of the Administration of the late Right Hon. William Pitt, in four volumes octavo, by Mr. John Gifford and Mr. Redhead Yorke, is, we understand, in a state of such forwardness, as to appear early in the ensuing year. This history will, of course, include that of the very critical period in which Mr. Pitt lived, as well as an interesting account of his life and conduct.

A new and improved Edition of *The Book of Martyrs* is in the press.

A new Edition of Dr. Reece's *Domestic Medical Guide*, corrected and considerably enlarged, will appear very soon.

CORRESPONDENCE.

The future Communications of our respectable Correspondent, *Oxoniensis*, will be thankfully received; as will those of our old coadjutor at W——n, who is informed that "The Signs of the Times," were reviewed, much at length, on the first appearance of the Poem.

"A Yorkshire Freeholder," is received, and his communication will be used in such a way as to give it the greatest effect.

Mr. Wm. Lowrie is informed, that the publication, after which he inquires, was reviewed very soon after it was received.

The Rev. R. Polwhele's History of Cornwall will be reviewed very soon. The last volume of his History of Devonshire, his Sermons, and his three volumes of Poems, have never been received.

Errata in the Latin Epitaph in our last Number.—P. 331, for *veredi* read *viridi*; *hec* read *hic*; p. 332. *Blandes* read *Blandis*; *Messus* read *Missus*; *quæque* read *quæque*.

Printed by B. M'Millan, Bow-Street, Covent-Garden.

APPENDIX

TO VOLUME XXV.

Œuvres Philosophiques, Historiques, et Litteraires, de D'Alembert. 8vo. Pp. Vol. I. 404. Vol. II. 478. Vol. III. 430. Vol. IV. 432. A Paris, chez Jean François Bastien. 1805.

The Philosophical, Historical, and Literary Works of D'Alembert.

IN reviewing the works of this enlightened philosopher and metaphysician, we feel we have undertaken a task of much delicacy; admiring as we must the deepness of his research, and wide span of his genius, we must not suffer our admiration to seduce us from the duty, which the imperious call of the office that we have assumed, as critics, imposes on us; nor suffer any brilliancy of imagination, or any depth of science, to divert us from the sober investigation of the relation any work, however splendid, may have with the higher claims of moral and religious truth.

The editor of this work, with the true spirit of a Frenchman who thinks *la belle passion* the first point in every character, first presents us with D'Alembert's portrait of Mademoiselle de l'Espinasse, and his eulogium on her tomb. The character of this lady does not appear so amiable as we could, for the sake of the philosopher, desire; she was very ambitious, and aimed unfairly at the conquest of the Marquis de Mora, a young Spaniard of high birth, and upon the occasion of this rivalship the philosopher D'Alembert becomes a child. We respect too much the feelings of love and friendship, even to wish to see our author without them in his character; but we would rather have found those written documents of his weakness from his own hand, at the end of his volumes than at the beginning, where we ask for the philosopher, and find *a reed shaken by the wind.*

The eulogies on D'Alembert which follow, written by Marmontel and Condorcet, do not help us to a better view of his character. We find him always complaining, always as he calls it, suffering, though in fact he is surrounded by friends, has the patronage of kings, and all the advantages of literature—but he had not Mlle. de l'Espinasse.—Such events as D'Alembert experienced, would have been called by the more religious and moderate man, from the peculiar favour and protection of Providence.

Leaving these trifling productions, we turn to the preliminary discourse on the Encyclopedia. This is, indeed, D'Alembert. The Frenchman is no more. We find the solid sense of the Englishman. We admire the intelligence and capacity of its author, the vigour of his mind, the clearness of his style. We see the man of letters, the geometrician, the profound philosopher. We find him strong in proof, and rich in argument; he is drest in the robes of learning, and bears about him the achievements of science; but let us, in this elegant specimen of genius and learning, as reviewers, examine it with moderation and care, that we may discover if something has not been neglected, something worthy of regard left out.

The philosopher begins his discourse with a subject, the most, of any, interesting to mankind, that is, the genealogy and filiation, as it terms it, of the intelligencies of the human mind. We shall select a few passages for our readers, which we consider highly worthy of attention, though we confess that they do not satisfy us on the subject.

"We may divide the whole of our intelligencies into direct and compound. The direct are such as we receive immediately without any operation of our will, which finding constantly open all the portals of the soul, if I may be allowed the expression, enter without difficulty or resistance. The compound intelligencies are those that the mind acquires in working up the direct intelligencies, in uniting, and in combining them.

"All our direct intelligencies may be reduced to those which we receive by the senses, from whence it follows, that it is to our sensations that we are indebted for all our ideas. This principle of the first philosophers had been for ages regarded as an axiom by schoolmen; to obtain that honour, it was only necessary that it should be ancient, and they would have defended with the same warmth the doctrine of substantial forms, or the occult qualities. Thus was this truth, at the revival of philosophy, treated as an absurd opinion, by which title it was distinguished by them and proscribed, because nothing is so dangerous for truth, or exposes it more to be misunderstood, than its alliance, or neighbourhood with error. The system of innate ideas, alluring in many respects, and more striking, because it is less known, succeeded to the axiom of the schoolmen, and after having reigned a long time, it even now preserves some partizans. So much difficulty has truth to resume its seat in the mind, when once prejudice or sophistry has driven it from its empire; but at present the generality of mankind agree that the ancients were right, and it is not the only question upon which we begin to be reconciled to their opinions.

"Nothing is more certain than the existence of our sensations. Hence to demonstrate that they are the principle of all our intelligencies, it will be sufficient to show that they may be so, for in true philosophy every deduction which has for its basis, facts, or acknowledged truths, is preferable to that which is merely supported on hypothesis, however ingenious.—Why must we suppose that we have primary notions, purely intellectual, since

since to form them we have need of nothing further than to reflect upon our sensations?"

Thus does D'Alembert, in a very clear and perspicuous manner, present to us the history of the rise of the intelligencies we receive from our sensations; and, taking it for granted, that his reasoning may be pure from any of the insinuating poison, and from that species of degrading and self-created ignorance, sought after and attained by the modern philosophers, we feel inclined to weigh with attention the fair and honest opinion of the metaphysician, who from his researches into the nature of the human mind, tells us—

"That it is evident that the notions, purely intellectual, of virtue and vice, the principle and the necessity of the laws, the immortality of the soul, the existence of a God, and our duties towards him; in a word, the truths of which we have the most frequent and most indispensable need, are the fruits of the first combined ideas occasioned by our sensations.

"Here, therefore, are we shewn the limits of the human capacity.—We may combine as much, and as long as we please; our combinations will not help us to the knowledge of the power by which we are enabled to reflect on those direct intelligencies, nor even to the power by which a mass of material substance has life and action; nor to one cherishing truth of the nature of a future life, nor of the attributes of the Deity, nor of rewards and punishments, nor of retribution. Alas! how imperfect then is the human understanding, and how much occasion does there appear to have been for inspired writers, and for revelation, on which subjects modern philosophy chuses also to doubt, because the evidences received are not of mathematical certainty."

Perhaps an author could not do more service to society, in the disjointed times in which we live, than to engage men to a consideration of what are the principles of truth, rather than of the question of the existence of original intellectual ideas, or of their acquirement, by reflecting on our sensations. It would be a better employment to endeavour to settle and determine what is pure reason, and a pure religion, that the affected difference of opinion which prevails among mankind, might yield by degrees to the truths of some certain fixed principles, and an universal assent become established like axioms in the mind; the beautiful analogies of nature, reason, and religion, would then be seen and acknowledged; we should then rather consider what tends most to the happiness of man, than how those considerations are effected; that every thing which tends to the true happiness of man (we mean that happiness which will endure and serve us through life), as far as it may extend its benign influences in society, is good, according to the portion it bestows; now, the tenets of all religions tend to the happiness of man, and the regulation of his conduct in society, and are therefore good; and that religion which tends most to his true happiness, is the best. That the pure Christian religion contains the largest portion of good, would not be difficult to

prove.—Reason and religion never look so lovely as when they are hand in hand—it is only the pride of the philosopher, or of the bigot, that would separate them.

To do justice to the philosophy of D'Alembert, he seems convinced of the narrow capacity of the human mind, which appears circumscribed to the power of combining direct intelligencies received by its sensations, and which cannot be of vast number, though the combinations, like the changes on the notes of music, are incalculable.

Let us now attend to what M. D'Alembert says on religion:

"Nothing (he tells us) is more needful to us than a revealed religion, which will act as a supplement to our national intelligence. It will open to us that part which has been hid from our view, but as far only as may be absolutely necessary for us to know; a curtain is drawn which conceals the rest, and will most likely always continue to do. Some truths to believe, a few precepts to observe, and we see the whole of revealed religion. Nevertheless, by means of the light which it has afforded the world, the vulgar are more fixed and decided upon a great number of important questions, than all the different sects of philosophers ever were."

After this avowal and opinion, we must observe, that we do not see why the author should have almost entirely neglected to treat of a subject so acknowledged to be beneficial and necessary to man; the excuse for this, contained in his Advertisement, and which occasions us at all to advert to the Encyclopedia, is at best unsatisfactory.—D'Alembert says, that "some critics complain of him that he has not spoken at length on the Christian religion, which the author says, he could have very well dispensed with speaking of at all, since, he says, it is a part of knowledge superior to, and out of the system of an Encyclopedia."

Let us ask if the inquirer into the truth, beauties, and evidences of Christianity, is to be disappointed in his search, and to find a blank space only, where he might reasonably have expected a rich field of information? Is not this neglecting to promulgate blessings among men? Is not giving a place to natural religion, giving a preference to natural religion? to that imperfect religion of nature, which the philosopher himself admits can attain but little knowledge of a Deity, and no certainty as to our proper duties towards him, and which, if we allow the facts, and title of the Christian religion to belief, is merely the insufficient evidence of our combined ideas working upon the direct intelligencies received by our sensations, while the other is divine.

However the work which we peruse may be stored with science, we feel it our duty not only to keep up the fence which surrounds the fair tree of religion—a tree which has given shelter under its branches to millions of human beings, tired and fatigued with the te-

dious

dious and otherwise insupportable journey of life; but we would also preserve it for the happiness of future ages from the chill blights of that philosophy, if it can be so called, which would, with the frost of an unfeeling indifference, check its growth in that happy soil where it is almost indigenous. We consider the Christian religion to be a treasure of hope and satisfaction to the good man, worthy of a space in, and suited to the research of, the most elaborate Encyclopedia.

We may fairly think that we owe this deficiency in the works of the enlightened D'Alembert, to the fashion of the philosophy of the time in which he lived, and which has, very lately, reared its preposterous head over religion. We have noticed the career of this impostor, who, with uplifted crest, and audacious front, sheltering himself within the narrow limits of the human capacity, and desirous to bring all intelligence to the narrow space of his own comprehension, deserving as much credit for wisdom, as the man who is only thought wise because he never opens his mouth, goes about replying to every one he hears—*prove, and we will believe.*

We proceed in our work to pages which embrace subjects, if not more worthy of the labour of the philosopher, yet more suited to his accustomed research. He treats of algebra, geometry, and mechanics, each of which he considers marked with the seal of evidence; and on these heads, as well as on logic, chronology, history, sculpture, and painting, our author shows the most masterly talents, and a profoundness of knowledge and investigation rarely equalled.

The limits of the review of any single work oblige us to pass over many of the pages of the preliminary discourse. We do not do it, however, without lamenting the proscription, nor without a general approbation of the author.

We come next to that part of this treatise, for so it may be called, on Nature, Reason, and Philosophy, where he speaks of the powers of the human mind, and where he very ably defines of what they consist, and their proper order. He ranks these powers under three heads, Memory, Reason, and Imagination, which perhaps include in their several circles the whole of the capacities of the human mind, and are the three different ways by which the mind works upon the objects of its thoughts.

"These three faculties form, first the three general divisions of our system, and the three general objects of the human intelligencies—history, which is derived from memory; philosophy, which is the fruit of reason and the fine arts, to which the imagination gives birth. If we place reason before the imagination, that order appears to us correct, and conformable to the natural progress made by the operations of the mind. The imagination is a creative faculty; and the mind, before it thinks of creating, begins by reasoning on what it sees, or hears; another motive which determines the propriety of placing reason before the imagination is, that in the last faculty of the mind the two others are in a certain degree united, and that reason accompanies memory. The mind neither creates

nor imagines objects, but as far as they are like those which it has known by its direct intelligencies and sensations; the farther it is off from those objects, the more are the beings which it forms unnatural and distorted. Hence in the imitation of nature, invention even is confined to certain rules, and they are those rules which principally form that part of philosophy called the fine arts, even now but imperfect, because it can only be the work of genius, and genius prefers to create rather than to examine and arrange."

Before we take leave of the Preliminary Discourse of D'Alembert, we shall make a few remarks upon the observations which follow on the subject of revealed religion, and then quit this particular portion of his works, to proceed to investigate the contents of his other volumes.

"The science of the Deity called Theology, has two branches, natural theology, which has no other knowledge of God than that which is produced by pure reason, (a knowledge which is far from being complete); and revealed theology. The last draws from sacred history a knowledge more perfect of the Deity. From the same source is the science of created Spirits. We have thought it our duty here to differ from our author (Lord Chancellor Bacon); it strikes us that science, considered as belonging to reason, should not be divided, as it has been by him, into theology and philosophy, for revealed theology is nothing more *than the application of reason to revealed facts;* or, to express it better, that it depends upon history for the dogmas which it teaches, and upon philosophy for the consequences which it draws from those dogmas. Hence to separate theology from philosophy, is tearing a branch from the trunk to which it naturally belongs. It appears also, that the science of spirits belongs more intimately to revealed theology than to natural theology."

Here again we are sorry to observe in our philosopher, that same apathy and lukewarmness towards revealed religion, which characterizes the whole of his works; insensible to any thing but demonstrable facts, he deserts the major of the proposition, that is, the truth of revelation, to prove the minor proposition, that revealed theology is nothing more than the application of reason to revealed facts. Reason we fear may, as we have found, be very unwilling to consent to facts which she cannot comprehend, nor therefore understand. Natural theology, it is admitted by D'Alembert, gives us but an indistinct, imperfect knowledge of the Deity; and yet he would have the facts of revealed religion decided upon, and by this ignorant judge, who is unable to open the volume of nature, much less without its being laid before him by the love and mercy of the Deity himself, to peruse the mysterious pages of revelation, which must be accepted by faith, and approved, not merely permitted by reason.

We are of opinion that the criticism contained in the note at the beginning of the Preface to the third volume of the Encyclopedia, touching the alteration of the words *ne peuvent*, has been well made; for we cannot bring ourselves to think with the author of the Apology, that *ne peuvent* does not mean an absolute impossibility. The note is

as

as follows: in the article, "The Love of the Arts and Sciences," it is said, that—

"The greater part of mankind honour letters as they do religion and virtue, that is to say, as a thing which they *ne peuvent, can not* understand, nor love, nor practice. These words *can not*, have offended some persons, and for that reason we have substituted the words *ne veulent, will not*, in the printed errata at the end of the second volume; however, if it may be allowed us to represent to the timorous who have so easily taken an alarm, that the words *ne pouvoir* are not always taken in the sense of an absolute impossibility. There is not any one, Lord! (says Mordecai in the book of Esther) who can resist thy will?. However, in truth, man being a free agent, can resist the will of God. Hence this passage should not be taken in the fullest extent of its meaning; why not then have supposed that the author of the proposition on that subject might have in view a more orthodox opinion? But it is needful to raise up against the work, truly good men, too commonly the dupes of those who only wish to appear so."

Now we think, and all the facts of sacred history will bear us through the opinion, that man, though a free agent, *can not* resist the will of God; we consider man only a free agent as in his several relations to his dominion over the creation of this world, and to his fellow-creature MAN; he is only left free as to his desires by the organization of his mind, the better to display his character, and that he may serve voluntarily the truth; but we believe that the mischievous will of man may be restrained, controuled, and prevented by the superior will of God working through the mysteriousness of his Providence. There is something impious in the thought, that the Supreme Being cannot direct nor controul the will of his creature man. May not the philosopher say, that it is owing to that power that we sometimes receive by our sensations direct intelligencies, which we combine and act upon as our own, by which we adopt insensibly the conformation and result of his will over that over our own? Thus was the bad heart of Pharaoh, made by GOD himself to resist the will of GOD himself, that his power in favour of the children of Israel might be manifested; and that they, obdurate and incredulous as they were, might see that the Almighty could perform the promises he made, and bring every thing about for the good of those he loved.

We recollect a beautiful passage, in a work where it would not be looked for, the Arabian Nights Entertainments, which very finely expresses this particular power of the Deity, "call upon the Almighty he will help thee, thou needst not perplex thyself about any thing else; shut thine eyes, and while that thou art asleep, he will change thy bad fortune into good;" and, indeed, without the hope of this direction, what beacon have the good to look to, in the voyage of human life?

To complete the system of his discourse, the philosopher next unfolds the remaining subjects of his Encyclopedia, Painting, Sculp-

ture, Architecture, Poetry, and Music, being that share of the general division of science which is created by the imagination, and properly denominated the *fine arts.*

What follows of this admirable discourse of the philosopher D'Alembert, is a summary of the gradations of knowledge, to its arrival at its present state in the world, in which the author has occasion to mention the various philosophers, as well English as French, who have gone over the same scientific ground before him; and it is but doing him justice to say, that he very fairly appreciates the talents of each of those his fellow-labourers in the culture of the human understanding.

At the end of this discourse is the ingenious Chart of the Intelligencies of the Human Mind, under the general head of Knowledge, and the three grand divisions, Memory, Reason, and the Understanding. This chart is the workmanship of M. Diderot, and is very fairly stated to have owed its origin to the Tree of Knowledge of the illustrious Bacon.

The second volume of the author's works presents to us the Elements of Philosophy, wherein he developes the first principles of the several sciences on which he treats, in a way that deserves particular mention. Logic, metaphysics, morals, grammar, mathematics, geometry, mechanics, astronomy, &c. &c. are discussed in a style of clearness and precision that would engage even a reader unaccustomed to abstract studies, to a perusal of its pages, which contain more truths in a small space, than perhaps are to be found in most other works on science.—The explications which accompany each separate treatise, are curious and even entertaining; in short, the whole of the Elements of Philosophy, which are on subjects suitably enough denominated by him difficult and uninteresting, derive from his style comprehensiveness and ingenuity, a position of instruction both advantageous and acceptable to the reflecting mind, which would fain acquire the knowledge it seeks after, not only by the most direct and nearest road, but by that path which may not be altogether destitute of the scenery of science. We cannot enough recommend this course of elementary knowledge to the scholar in philosophy.

Logic is the first subject of this elementary treatise, and its explication is very ably conducted. The Art of Conjecture is distinguished by the author as divided into three branches; the first, the Analysis of Probabilities in the Game of Hazard; the second, an Extension of that Analysis to different Questions relative to common Life: as that which applies to the Duration of the Existence of any Man, to the Price of Annuities, to Insurances, to Inoculation. The third branch has for its object the sciences wherein it is most rare or impossible to arrive at demonstration, and in which the Art of Conjecture is useful, as Physics, History, Medicine, and the Science of the World, or the art of conducting ourselves with society so as to derive every possible advantage from it, without breaking through the obligations which for the good of all it necessarily imposes.

In

In this treatise on the Art of Conjecture, is the very flattering compliment paid by our author to the great Frederic of Prussia. In a voyage which the author made to Wesel, whither he had been sent for by that King, after the peace of 1763. the Monarch, after embracing him affectionately, demanded, *Whether the mathematics furnish any means of calculating probabilities in politics?* The geometrician answered with more politeness than belongs to our English geometricians, "that he did not know of any method of arriving at that object through the mathematics; but that if there did exist one, the hero who had put the question, had rendered it no longer of use."

We shall take notice of a curious explication of the author's on the subject of Usury, contained in the section of MORALS in his elementary treatise, both for its novelty, and the unexpected truth of calculation which it conveys, that if compound interest is more burthensome to a debtor than simple interest, when the debtor discharges the loan after the time when the interest is first made payable, compound interest, on the contrary, is more favourable to the debtor when he can pay it off before that time. It has the following note.

"To make this observation as plain as possible to our readers, suppose any one to lend to another a sum of money at 3 for 1 interest per year: that exorbitant usury could never doubtless be allowed of in morality, but the example is chosen to render the calculation easier. It is clear that at the beginning of the first year, that is to say, at the instant of the loan, the debtor would simply owe the sum lent, 1; that at the beginning of the second year he would owe the sum 4, and that that sum 4 would bear interest at 3 for 1; there will be due at the commencement of the third year the sum 4 *plus* 12 or 16, so that the sums 1, 4, 16, due at the beginning of each year, that is to say, at equal intervals, will form a proportion in which the third number contains the second as many times as the second contains the first; or by the same reasoning, if we seek the sum due in the middle of the first year, we shall find that sum to be 2, because the sum due in the middle of the first year ought to be in an equal ratio, and 4 due at the beginning and at the end of that year; and that in fact the sum 1 is contained in the sum 2, as many times as the sum 2 is contained in the sum 4. Now in the case of simple interest, the debtor of the sum 4, at the commencement of the second year, would only owe the sum 7, and not 16, at the beginning of the third. But in the middle of the first year he would owe the sum $2\frac{1}{2}$ for the money which brings 3 for 1 at the end of the year in the case of simple interest, and 6 (that is to say the double of 3), at the end of the second year, ought to bring $\frac{1}{2}$ (that is to say) the moiety of 3 in the middle of the first year. Hence in the case of compound interest, the debtor would owe less at the end of the first year than in the case of simple interest; thus if the compound interest is advantageous to the creditor in certain cases, it is so to the debtor in others. The compensation, it is true, is not equal, since the advantage of the debtor ends with the first year, and that that of the creditor then begins to augment with the number of years. Nevertheless, it is not a remark unworthy notice, if it were only to show that simple interest, in certain cases, is less advantageous to the debtor than compound

pound interest, if the agreement be such that the debtor is to pay the money before the end of the year in which he borrows it."

We cannot, however, from this ingenious calculation, see much practical use that it can be to the men of business of this country, among whom compound interest is scarcely known. The usury among us, though frequently exorbitant and infamous, where it supplies the distressed, is not liable to any of the advantages of arithmetic in favour of the borrower.

The third volume of our author consists of several miscellaneous essays, which are elegant specimens of his general information, style, and composition.

The essay on the Society of Men of Letters, and on the GREAT, on REPUTATION, on the different Patrons of Literature, and on Literary Rewards, is extremely well written, severe perhaps, but true, and applicable also to the state of literature in this country as well as to that for which it was written. The note on the Republic of Letters, subjoined to this essay, if true, is worthy of the consideration of the rulers and great men of any country. It says, "whoever is desirous of acquiring or of preserving the esteem and confidence of the public, must encourage the writers of their nation. They are to their age, and to their posterity, the distributors of good fame and of censure; the arbiters of opinion; and it is by their collected judgments that the talents and worth of men are fairly appreciated."

We are far from feeling offended, as many men of letters were at the time, with this essay; we do not feel depressed that the slavery and servitude of Genius should be better known to the world. It shews the proud superiority of true merit, which no tyranny can subdue, no oppression can utterly destroy. The great are even ashamed of this part of their despotism, they hardly know how to govern their dependants; rank and riches are continually presenting, as well as receiving, tributes from men of talents, and so poorly does the great and rich man who has talents, seriously think of the two first of those his acquisitions, that he has been always seen to be most proud of inlisting himself with the class of philosophers. A fact, which well determines the true, that is, the intrinsic value of each of those acquirements. That some of the most sensible, and enlightened among the GREAT, see and disapprove of this tyranny, is exemplified in the answer of a Lady of the Court of France, to some of those persons who reproached D'Alembert with having exaggerated the despotism of the great over men of letters, and the state of slavery to which they think they have a right to subject them: "If he had consulted me (said this Lady), I could have told him a great deal more!" Perhaps it would be for the reciprocal interests of the parties to read this essay with attention. The situation of men of letters who devote their services to the GREAT, is also represented to our view by the author in a quotation from LUCIAN, who he says, may be called the Grecian SWIFT, because like him he turned every thing to ridicule.

"Figure

" Figure to yourself, said he, Fortune upon an high throne, surrounded with precipices, and around her an immense quantity of persons endeavouring to climb up, so much are they struck with her charms. Hope in the richest raiment present herself to the multitude to guide them, having at her side Disappointment and Dependence. Behind her is Labour and Care, tormenting these unhappy beings, and in the end leaving them to old age and repentance of their folly."

The author says justly:

" I am sorry for this same *Lucian*, after having said that servitude was among the great called friendship, should have finished by accepting a place in the employ of the Emperor, and what is still worse, by way of making as bad an excuse as he could, compared himself to the mountebank, who though he was very ill himself of cold, was at the same time selling an infallible remedy against that complaint."

We wish for the rational entertainment, as well as for the satisfaction of the philosophical reader, that we could make further extracts from this, as well as from the essays on " the Harmony of Language, the Latinity of the Moderns; the License of Music; and the Reflections on the use and abuse of Philosophy in matters of Taste;" but we are forbid, and must hasten to a comprehensive review of the fourth and last volume.

The subject which chiefly attracts our attention in the fourth volume, is the " Essay on the Abuse of Criticism in Matters of Religion;" and in this, if we may be allowed the expression, the *honest* philosopher appears, and the Atheist, who may hope to seek support in our author's opinions, will find himself much mistaken. D'Alembert, used to axioms and demonstrations, seems 'tis true at times to slight other evidence, but the genius which a Deity bestowed, seems gratefully to present to the philosopher the truth of the existence of a Deity. D'Alembert says, " we need only to look into ourselves to acknowledge the work of a Supreme Intelligence which has given us existence, and which preserves it to us. That existence is a prodigy which does not astonish us as it ought, because it is continual; it nevertheless brings us back every instant to the contemplation of a Supreme Power on which it depends."

We shall defer giving our summary opinion of this great man (for such he certainly was), till we have reviewed the remaining volumes, which will be in our next Appendix.

Sur la Banque de France.

On the Bank of France, the Causes of the Shocks which it has experienced, the Melancholy Effects which have resulted from them, and the Means of preventing them in future, with a Theory of Banks. A Report made by Du Pont *of Nemours, in the name of a Special Commission, to the Chamber of Commerce.* 8vo. Pp. 70. Paris. 1806. Imported by Deconchy.

NOLI me tangere is M. Du Pont's motto, and perhaps it would have been no less correct, had he applied it to his own work, as well as to the Bank. Certain it is, that he has exposed a most frightful picture of the actual situation of France, and as the reporter and secretary to a special commission of what is called a Chamber of Commerce, his statements merit the most serious attention; they are also announced with so much conciseness and energy, as to preclude the idea of exaggeration. The author divides his dissertation into seven chapters; 1st, object of the work, (commercial distress); 2d, principles; 3d, history, and 4th, utility, of Banks; 5th, the causes, and 6th, fatal effects, of the late shock on the Bank of France; 7th, means of preventing it in future. The following sentences require no comment to develope the present misery of France.

"In all the places in France, or foreign countries trading with Paris, it has been impossible to negotiate paper on Paris, otherwise than with a great loss. For, when we risk the receiving of only 900 francs for 1000, we ought not, nor cannot give more than 900 francs for a bill of 1000 payable at Paris; nay, more, we ought even to take a premium of insurance against the risk of a still greater loss. Such losses, more or less great, prolonged during 3 months, and repeated at every payment which took place in that interval, became very considerable. Commerce has been restrained, and the consumption diminished; the interest of money raised, and the diminution of discount, although in progression sufficiently slow, has but occasioned bankruptcies. Many manufactories in the departments, which enjoyed credits on Paris, have seen them withdrawn; and some, instead of the succour which they expected, have been obliged to reimburse the draughts which they had passed. These misfortunes have been considered by some of the most distinguished merchants as an inevitable consequence of having a bank, and they have expressed their wish that it would liquidate its accounts and cease to exist."

The chapter on the formation and principles of a bank, abounds in false and superficial dogmas, laid down as universal principles; had the author ever read the English Pawnbrokers' Act, he might have thence gleaned much more just and philosophical notions of the operations of banking and discounting offices. The whole principles may be reduced to those of a pawnbroker, and the business of a banker, he considers, as only issuing a fictitious and floating value in lieu of the pledge or real value deposited in his hands. The author displays much laboured verbiage and sententious dogmatism in attempting

ing to establish this common-place position, " Commerce (he says) is nothing else than the undertaking and the carriage, storage and delivery!" This is not commerce, but merely factorage, which might indeed be performed by *his* depositary bankers, but would not be understood in this country. M. Du Pont seems not to have suspected that commerce does not consist simply in the manufacture, carriage, warehousing and delivery of goods, but in the bartering those goods of *indefinite* value against something of a known and *specific* value. Domestic commerce, or rather trade, consists in bartering or trafficking the products of the earth, and every species of manufacture of indeterminate and relative value, against the precious metals which are of a precise and determinate value: foreign commerce consists in changing the specie of different countries, which thence acquires a relative value in addition to its national specific one. The author's love of novelty, and the authoritative tone of a special commission, have embarrassed him considerably, and obliged him to repeat the most common-place truths in a style, more energetic indeed than usual with Frenchmen, but also with greater pomposity. Had he simply denominated the labour which he calls the true business of a banker, he would have told us that bankers are wholesale money-warehousemen, and discounters, money-factors, and detail-traders, and in France often traffickers. " A bank (he tells us), would make no profit if it were obliged always to retain in its coffers a sum equal to the amount of the notes which it issues;" that is no doubt very true, but it would have been no less true, and certainly much more instructive, had he said that banks gain principally by discounting bills, and the exercise of their ideal credit. This however would have been too open and candid an avowal of the truth, when he is obliged to acknowledge, in the subsequent page, that " in 22 years, the bank of France has stopped payment (defrauded the public) *five* times!" He remarks with much propriety, that " England is the richest country in the world, and with *proportionally* the least specie, and where there is the least property in furniture and jewels, as the English do not like to keep an inert capital."

In the chapter containing the history of national bankruptcies, speaking of governments discounting their bills, the author, like all his countrymen, betrays his gross ignorance of the English funds and commerce.

" Necker borrowed much more at the discount-office than any of his predecessors, and the public was not alarmed, in consequence of the high opinion they entertained of the regularity of his payments: an opinion which it is so interesting to governments to preserve, and which alone can explain how the Bank of England Notes, so long since become *forced money*, and having for the three-fourths no other pledge than public effects, and even the greater part in floating debt, nevertheless lose but *four* per *cent.* and that too in a manner which the nation and Europe scarcely perceives."

This is the first time that we have heard of the Bank of England Notes

Notes suffering a depreciation of 4 per cent. and we should have been much obliged to M. Du Pont, had he enabled us to *perceive* this loss, which he very prudently acknowledges to be difficult both for the nation and Europe, and which indeed we think so difficult as to be impossible. It is perhaps true, that some of our *politico*-commercial speculators have talked of depreciation, but their effusions have always been too contemptible to merit attention. We can, however, *understand* how the author has been led into this error, from the first clause of his sentence relative to discounting government paper. M. Du Pont has confounded the *interest* paid on Exchequer Bills, with their *discount*, and both with Bank of England Notes, whence he concludes that the latter suffer a loss of 4 per cent. This is perhaps a voluntary error, in order to conceal the frauds of the French bank; but how can the author suppose that there ever will be any commercial confidence in France, which he so much desires, when men recollect that "what has been, may again be," in such atrocities as the following?

"In Brumaire of the 6th year 2,500,000 francs were *robbed* from *la Caisse de Comptes courans*. Public opinion indeed gave itself full vent on the perpetrators of this robbery, in which there was at least a great violation of duty, and an abuse the most reprehensible on the part of the director-general of that chest. Whoever may have been the robber, such was the effect of this crime, that it occasioned a loss to the public of 16,500,000 francs! In Messidor of the 10th year, the commercial discount office *(caisse d'escompte du commerce)* was also *robbed* by one of its *directors*, of 800,000 francs!"

To these *failures* and *robberies*, we can add another, which the author did not dare to mention, that Buonaparte *robbed* the Bank of France of all the money it contained, before he left Paris in 1805, to *buy* victories in Germany, and in consequence of which that general failure and distress took place, which our author has afterwards depicted, and which (he says) still exists. In the chapter on the "utility of banks to governments," the author remarks, "that governments can never borrow with advantage from banks; but banks may be of great utility to them in facilitating loans, and in lowering the interest of money." The following observations may tend to shew that the real situation of France is much worse than we have hitherto been taught to believe. Speaking of the credit of government, and of the interest paid by it for monies, he observes:

"Whatever may be the respect in which government is held, the love and the confidence which it may inspire, it is *physically* and *morally* impossible that the credit given it, the discount required from it, or the money lent to it, should not always be much *higher* than that which is required for similar services in the country from merchants known to be solvent: for it cannot be concealed, that there is no other *will* than its own to constrain it to fulfill its engagements, and that it is itself subjugated to the influence of political events, in a manner, that, being obliged, like all other borrowers, to pay the premium of insurance from the danger or risk

to

to be run, and this danger being or appearing to be greater with regard to it, it cannot prevent this insurance from being higher."

We have only to revert to the terms of all the loans contracted in England, to prove the falsehood of these assertions, if they were applied to this country, as the author speaks of governments in general. They are however unquestionably true of France, where it is not extraordinary that a repeatedly bankrupt government should pay high interest. There is too another, and perhaps, still more powerful cause for this degraded state of the French government in borrowing money, namely, that in Paris many of the richest and most intrepid holders of government securities, who ventured to remonstrate on being thus publicly *robbed*, have been suddenly taken from this nether world *à la Buonaparte.*

Of the "causes of the shock (bankruptcy) which the bank of France has experienced," the author considers as the first,

"Its having taken the charge of the yearly incomes, and for that service it commenced issuing more notes than the commerce of Paris required of a circulating medium. For this purpose money was brought from the departments, and the carriers were constantly loaded with crowns going and coming: in the transit the carriages were robbed, the expences lost, and heaps of money on the passage really retrenched from the useful capital. Their 2d cause was the advances to the government being made by an association of merchants, who for this accommodation to the government took a half per cent. a month, and continued to supply the bank with ready money for the government, to an amount far beyond their own capital, or that of the bank. This negotiation was enveloped in mystery, and whilst it appeared to be effected between private individuals only, the sums advanced, instead of being the inert capital of these individuals, *were merely the product of discounts effected at the bank, which in effect was the real and sole lender in this operation.* Credits were opened with foreigners, which but augmented the evil. The bank forced measures of drawing money from the departments, where it as quickly returned. The war commenced and weakened credit by the increase of expence, and the consequent alarm. Six was given for five; five for four; four for three, and even three for two, as an extra-pledge *(sur-gage)*. The terms of the loans were but two months: they expired daily, and the lenders, instead of renewing them, almost all demanded that they should be reimbursed, or threatened to exercise their right of selling the pledges. Commerce suffered much by this stoppage, and also by the deprivation of discount, which have been just subjects of complaint. When crowns were become indispensable for every purpose of current expence, it was necessary to procure them, by giving at the lowest price, bills which had been received at their original value. This loss fell on the consumer, as he had no more than 900 francs worth of enjoyment for a bill of 1000, which had cost its owner fully a thousand francs. The seller also received nothing but the value of his goods, whilst he sustained a considerable loss in the decrease of his sale. Two consequences have ensued, one of which may be sufficiently permanent; the increase of the daily expence occasioned

sioned by the influx of depreciated paper, and the general destruction of credit, obliged every family to retain more stagnant capital for subsistence-money. The alarm did not subside with the danger; and prudent people still have a reserve in case of distress, which has occasioned what is called a *scarcity* of money. In every place where they had drafts to make on Paris, the exchange sunk even to *twelve* per cent. in consequence of the real loss on the bill, as well as in the apprehension of a still greater loss, or in the premium of insurance against the evil. The discredit of Paris has extended in foreign countries to a second discredit, which has affected the whole of France. Her exchange has lost in all countries; the weak side of her financial operations have been divulged, and terror has increased it. Private credits have been retrenched, and the greater part of them entirely withdrawn. Hence many premature bankruptcies. The losses occasioned by this general shock have determined all the reasonable people, and compelled many others, to impose privations on themselves. The consumption is reduced, the dealer and manufacturer have not been able to find a market, the interruption of labours, discharge of workmen, suspension of several manufactures, loss on the capital devoted to these enterprizes, and on the revenue which they ought to have produced. This state of things still exists; nor can it at once cease even by the future establishment of confidence."

The above literal translation of a brief sketch of the deplorable misery which has prevailed more than a year throughout every part of France, requires no comment to excite an Englishman's compassion for the indescribable, but well-merited sufferings of his direst enemy. We shall only add, that as M. Du Pont here admits that the discount on the notes of the bank of France *justly* amounted to *twelve* per cent. the insurance against a still greater discount has been effected in Bourdeaux, at 3, 5, 7, 10, and even 12 per cent. premium, making in all, including *timbre* (the stamps), a depreciation of fully 25 per cent.! Such is the *commercial honesty* on which Buonaparte thinks to establish a vast trading empire. Yet while we deprecate such flagrant robberies, we cannot avoid recollecting that there is not now in Paris, nor indeed in France, any wealthy men who have not acquired their riches by similar acts of plunder, consequently we are obliged to consider these calamities as some of those inevitable retributions of Providence, which sooner or later arrest the guilty progress of the malefactor. In this view we can even pass over the conduct of Buonaparte, for *swindling* Massena out of the whole of his plunder of Italy, as he has lately done.

Since writing the above, we have learned that the people of Marseilles, reposing more faith in the credit of Paris, have been almost totally ruined by the above failures; that the vines, olives, and fruits of Provence, the chief support of that once populous and wealthy city, have been abandoned for want of means to cultivate them; that the trade and commerce are annihilated; that the emigrations to Italy and Spain have, while their declining resources enabled them to embark for the voyage, greatly increased; that many houses are falling into ruins, and the young trees planted on the walk in which the

the bust of Buonaparte was placed, are entirely withered, and nothing but penury and desolation remain in the deserted streets of Marseilles! Such is the actual state of a city, which but three years ago was, after Paris, the most populous of any in France.

Mémoire sur les Relations Commerciales des Etats-Unies avec L'Angleterre. Essai sur les Avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le Citoyen Talleyrand. Pp. 47. Deboffe. 1805.

THESE short Essays contain the seminal ideas of vast projects, some of which have already been attempted to be realized. They were read in the National Institute a short time before the memorable expedition to Egypt; and, though they cannot be said to have first suggested the idea of seizing on that country, as France had long before had the seizure in contemplation, yet they probably were the proximate cause of the armament under Buonaparte. The intimate connexion which has since taken place between the writer and the commander of that expedition, and the cry of "ships, colonies, and commerce," which has been heard throughout Europe, plainly announce how much the conduct of the latter is under the guidance of the former; except when emancipated by the violence of his temper, like the "angry boy" of Homer, "*jura negat sibi nata.*"

In the first of these Essays, after some well-founded general remarks on the subject of political economy, the author proceeds to account for the continuance and increase of the commercial relations between Britain and the United States of America, immediately after a long and bloody civil war—which is naturally productive of distrust and aversion. He appears to attribute more importance to the first cause, which he assigns for this continuation and increase, than it really deserves.

"If France," (he says) "after the peace which established the independence of America, had felt the value of her situation, she would have continued, and have endeavoured to multiply those relations that had been so happily established between her and her Allies, and had ceased with Great Britain; then, the old habits being almost forgotten, every endeavour to recall them might have been combated with advantage. But, at that critical moment, what was the conduct of France? She dreaded the introduction of those independent principles at home, which she had protected by her arms in America; and at the peace she discontinued and discouraged every species of intercourse with the new State. England, on the contrary, forgot every hostile feeling, and opened with promptitude, and with increased activity, every source of ancient communication. From that moment the subserviency of America to the interests of England was decided."

His meaning is, that the conduct of France at the period alluded to, gave a decisive turn to the American commerce in favour of England. In this he is totally mistaken. No efforts on the part of France could have ensured to her the commerce of America. Most of the commodities to supply the wants of the inhabitants of the United States, she did not possess; and those which she could have exported, were neither so good, nor so cheap as similar articles of British manufacture. Add to this, that the immense capital of our merchants enables them to give, what is indispensable in transactions with the traders of the western world, we mean a length of credit, which it is beyond the ability of most French merchants to allow. When these things are considered, it is plain that every effort of France would have been fruitless; it would have been the unavailing struggle of an infant against a giant. Commerce will ever follow the cheapest and the most abundant market.

We suspect that the writer has been led into this mistake by a wish to have a hit at the old monarchical government of France: for he himself has given such unanswerable reasons for the predominancy of our commercial connexion with America, that his supposing it to have been in the power of France to rival us, becomes inconceivable.—Among other reasons equally convincing, he says, that—

"America must receive from Europe not only a great part of what she consumes internally, but also much of what she employs in foreign commerce, all which is completely furnished by England. It is easy to assign the causes of this voluntary monopoly. The immensity of goods which issues from the British manufactories, the division of labour, at the same time the principle and consequence of that inconceivable quantity, and especially the ingenious employment of mechanical powers, adapted to the various processes of manufacture, have enabled the English to sell all articles of common use at a lower rate than any other nation has hitherto been able to furnish them. Add to this, the great capitals of the English merchants enable them to give longer credit than any merchant of any other nation can afford to do. The consequence of this is, that the American trader employs scarcely any of his own capital in his commerce, but carries it on almost entirely on British capital."

We ask Mr. Talleyrand what efforts he wishes France to have made, which could any way have counterbalanced these and other advantages acknowledged by himself? Neither could the efforts of the old monarchical government of France, nor can the more violent energies of her present despotism, induce a commercial people to quit the most abundant and cheapest market, for one where they must purchase at a higher rate, and which, besides, has not wherewithal to supply their wants.

We are surprized at an error, equally gross and palpable, which Mr. Talleyrand has fallen into, when speaking of the long credit given by British merchants. He assumes as a truth, that they charge upon the commodities sold what reimburses them for the long credit they

they allow, without perceiving that, if this were the case, their market would be as dear as those of other nations; and that they would therefore lose the advantage of *cheapness* which they possess, which, with the abundance of their market, gives them that superiority he himself is obliged to acknowledge. It is, on the contrary, because they do *not* make this charge of reimbursement—from their very extensive dealings, which enable them to sell for less profit, and for the other reasons which the writer himself has enumerated, that their market is the cheapest, and their customers the most numerous. This is so gross an error in a writer, who appears so well acquainted with political economy, that we can account for it in no other way, than that he has been led astray from his general and sound principles by what he actually sees going on in France. The French have, even in their official invectives, branded us with the appellation of *pedlars*, when, in fact, it is they themselves who are the *pedlars*, and we the respectable and noble-dealing *merchants*. Every Englishman who has been in France, must have been struck with the astonishing difference he felt in all mercantile transactions. Here there is a price nearly struck, at which the most ignorant may buy his commodities. There, each individual, without considering the general interests of trade, or the dictates of honesty, tries to sell dearer than his neighbour. In London, if a bookseller were found guilty of selling a book above the price fixed by the trade, his reputation would be blasted. The most ignorant stranger may purchase any modern book at the same price with the most knowing collector; but in Paris it is not so; there, the first booksellers will demand a higher price for a publication than what it is advertised at, will give you a thousand bad reasons for their *extra* demand, and, after all, perhaps sell you either an old, or imperfect edition. It is in great matters as in small *we* are *merchants*, and *they* mere *pedlars*. Talleyrand, with this strong impression before his eyes, forgot his principles, lost his way, and fell into a glaring economical blunder.

But it is not only by *commerce*, and all its advantages, that America is more united to Britain than to France. Mr. Talleyrand has enumerated, though with regret, many other causes which contribute to that union of mind and interest. Their habits, their language, their laws, their religion, are all the same. These are strong ties, he says, and not to be counteracted by what he wishes had been impressed on the minds of the Americans, with regard to the assistance they received from the French.

"They" (the Americans) "must confess, that without the aid of France, they never would have succeeded in shaking off the yoke of England *; but, *unhappily*, they are of opinion that the aid of nations springs

* The Americans have no such conviction, nor is it true. The assistance of France, no doubt, produced a more speedy emancipation; but it must have, sooner or later, taken place without that assistance.

not from attachment, but from political calculation. They go farther, and even say, that the *old* Government of France, at the very time that it made sacrifices in their favour, had their independence more than their liberty in view; and that, after having assisted them in their breach with England, it worked underhand to keep up a disunion, that they might feel themselves, though in a state of emancipation, without wisdom to conduct their affairs, and without ability to protect themselves."

This regret of Talleyrand is truly amusing; what a pity that the Americans should have had a little common sense, and not have swallowed the French professions, as the mob of Paris (the *badauts de Paris)*, do the professions of their present despot. But he endeavours to insinuate to the Americans, that the *old* Government of France *alone* would be guilty of such flagrant doings; and that the present cosmopolite and benevolent Government, which has the universal happiness of mankind *only* in view, is occupied in very opposite projects. An extract from another part of the pamphlet will best explain the benevolent intentions of that Government. The author, having enumerated the various causes which attach America to Britain, observes, that time may obliterate some of them, "but, as to the others, they are so deeply rooted, that *a French establishment in America would perhaps be necessary* to wrestle with any prospect of success against their ascendancy. Such a political view is doubtless not to be neglected, but it belongs not to the object of the present Memoir."—These few words say a great deal to the Americans—*verbum sat.* Nor should they make a less strong impression on the mind of every Briton. This is enough to evince that the object of France is to undo, by every means, the ties which bind America to Britain; or, in other words, to bring her under the domination of France: and the following note, which was inserted two years after the first publication of the Memoir, will shew with what perseverance Talleyrand adheres to his project. Having told us that when he read his Memoir, "all party, faction, and hatred had disappeared in America," (which, by the bye, is not true), he adds in a note, "if parties have arisen since, if there be one which labours shamefully to place America under the yoke of Great Britain, this would but too well confirm what I have established in my Memoir, that the Americans are still English; but every thing leads to believe that such a party will not triumph, that the wisdom of the French Government will blast all its hopes." What is this but a repetition of the threatened French establishment to wrestle with, and to overthrow the natural, and reciprocally beneficial connexion between England and America? Here, as in many other parts of his publication, the Minister of the Despot alone is seen—the philosophical and well-informed political economist totally disappears. How does this agree with what he elsewhere justly says of commerce? "The true principles of commerce hold forth to all nations mutual advantage, and invite them mutually to enrich themselves by the exchange of their productions, by free and amicable communications, and by the useful arts of peace."

Instead

Instead of laying plans for the extension of their commercial intercourse by hostile establishments, he ought to have recommended *industry* to his countrymen: hence the articles for exportation would be multiplied; their riches, and, of course, their wants, increased; which would induce an increase of import trade; and thus make of them a commercial people, which they are at present far from being, both from their habits, and the nature of their government. True, the advice would be of no avail till a change take place in the government of France. Without freedom, and a certainty of enjoying the fruits of labour, the hand of industry is palsied: commerce avoids the shore where the scourge of tyranny, like the sword of Dionysius, hangs over the heads of the manufacturer, the husbandman, and the merchant.

Mr. Talleyrand, amidst his economical and political investigations, does not forget that he was a traveller in America; and his remarks on the American character are those of a discerning and superior mind. Among other things of the kind, he has given a description of the Back-settlers, and of the inhabitants who live by fishing; which he has laboured with much pains, and given to it all that point for which his writings are distinguished. But every Frenchman must *embroider*; and there are touches which take from the fidelity of the portrait. The general features are sufficiently like, but it is in many respects rather a caricature than a faithful resemblance. We should have laid it before our readers; but, after the room we have already given to this pamphlet, we cannot insert an extract of such length. We shall only notice another economical error into which the writer has fallen in the conclusion of his delineation. "When some political writers maintained that *fishing* was a sort of *agriculture*, they said a thing apparently *brilliant*, but an *untruth*. All the qualities, all the virtues, attached to agriculture are wanting in the fisher. Agriculture produces patriots in the good sense of the word; fishing, only cosmopolites." Too much occupied with his descriptive powers, the writer has here forgotten his economical grammar. The sober economists never thought of saying *brilliant* things which are *not true*, though Mr. Talleyrand sometimes does. They say, and they say truly, that fishing is a species of agriculture, because it is a *productive* labour, and tends to increase the wealth of the community. If he will make them say what they never did say, that fishermen must, like husbandmen, be patriots in the good sense of the word, he must say on, and we must laugh.

The second Essay, "On the Advantages to be reaped from New Colonies in the present Circumstances," commences with the following reflections:

"Those who have considered the nature of the circumstances which unite the mother-country to the colonies; those who from causes can prognosticate political events, have long foreseen, that the colonies will one day separate themselves from the mother-country; and by a natural tendency, which the vices of the Europeans have but too much accele-

rated, will either form a colonial union, or attach themselves to the neighbouring continent: such is the irresistible force of events which determines the destiny of states."

The writer, convinced of this truth, advises his countrymen to establish new colonies, to repair the loss of those which they must be deprived of by time, and the course of human events; lays down rules to be followed in the establishment of colonies; and points out, or hints at, the countries to be colonized.

On the first of these heads he not only presses the necessity of foreign establishments, from the future certainty of losing the advantages arising from the old, but because that an outlet is absolutely requisite for the miserable wrecks of the Revolution.

"The ancients," says he, "fancifully created the river of forgetfulness, where, at death, all human recollections were lost. The true Lethe, after a revolution, consists in opening to men the route of hope. After a revolutionary crisis, we must, as it were, restore to youth those minds which have been worn out, and reduced to decrepitude by the pressure of misfortune. To place every man where he should be, is, perhaps, the fundamental principle of government; but to find a place for the discontented, is certainly one of its greatest difficulties. To offer to their imaginations prospects which will occupy their thoughts, and coincide with their wishes, is, I believe, one solution of this social problem."

He then proceeds to paint in the most vivid colours, and with a master's hand, the variety of characters that, in the state of France produced by the Revolution, would eagerly grasp at colonial emigration.

"How many Frenchmen are there who would embrace the project with avidity! How many are there who, were it only for a few moments, feel that to them a new country is necessary! Those who, left alone, have lost, by the dagger of the assassin, all that gave beauty to their native land—those to whom it has become a sterile waste—those to whom it presents only regret and affliction, and those who find in it nothing but remorse—all those who cannot be persuaded to cherish hope in a country where they have experienced misfortune—that multitude afflicted with the disease of politics—those inflexible characters that bend under no reverse of fortune—those fiery tempers, deaf to the voice of reason—those fascinated minds that no event can disenchant—those who feel themselves under too much restraint at home—avaricious speculators, and bold adventurers—men who burn with a desire to give their names to future discoveries, to new cities, and new societies—those who dislike the present agitated state of France, and those to whom it appears too calm—those, in fine, to whom an equal is insufferable, and those who spurn at a superior.

"Let it not be thought that such jarring elements cannot be united. The dominion which time, distance, a new country, different habits to be acquired, and obstacles in common to be overcome, have over the most irritable minds, is well known. The necessity for mutual support, labour which tempers the mind, and hope which consoles it, the pleasure

of

of speaking of the country they had quitted, even when accompanied by complaint, all take place of animosity, and the desire of vengeance. No, it is not so easy to hate for ever as is generally imagined!"

The author next proceeds to lay down rules for the establishment of colonies. He professes not to enter into a minute detail, but only to give a rapid sketch of the great outlines which are to be observed. He lays it down as a rule, that colonial establishments should be on a broad bottom, that projectors may have wherewithal to work upon; and that they should be capable of giving a variety of occupation, that every one may find employment. At the outset, the indispensable wants of the colonists should be provided for, to avoid the disasters which attended the expeditions to the Mississippi in 1719, and to Cayenne in 1763. Governments, he remarks, often send out as colonists the refuse of their people, men without industry, capital, or morals; and justly observes that it is a gross error; for that vice, ignorance, and poverty, can found nothing—they can only destroy. But, as it is found necessary to transport some criminals, he wishes that the places of their destination should be different from those which are intended for commercial colonies. Upon the whole, his general idea of colonization is, that it should be founded upon the reciprocal interests of the mother-country and the colony, without monopoly or constraint. We are inclined to think that it will be a long time before France establishes a colony on that foundation. To judge of her ideas of commerce by her present practice, she has many a step to tread back before she get into the right path.

Mr. Talleyrand, like most Frenchmen since the Revolution, is fond of introducing the ancients; and speaks much of the Egyptian, Phœnician, Greek, Roman, &c. &c. colonization; here he is sometimes mistaken, but these mistakes are of no essential injury to the general reasoning of the work; nor would it have suffered had this antique embroidery been spared.

On the last of the objects of his Memoir, he is neither long nor particular, and he fairly gives his reason for it. "I have hinted," says he, "at some colonial positions; there are others which I might point out: but in this case especially, too plainly to announce what is intended to be done, is the way to do nothing."

He announces as proper colonial establishments, the coasts, or rather the islands on the coast of Africa; and more than hints that the French have still their eyes upon Egypt. As to the projected colonies which he wishes to conceal from public view, these we can only guess at; but we believe that we do not guess amiss when we say, that he points at the Mediterranean, and at establishments to the east of our possessions in India.

In the conclusion of his Essay, he thus sums up all his arguments for new colonies:

"It results from what I have laid before you, that a new colonization should be one of the great objects of France. You are called to it by the

example of the wisest nations; by them it was employed as the great means of public tranquillity—by the necessity of replacing our present colonies, which, sooner or later, we must lose—by the suitableness and advantage of placing the culture of colonial produce nearer to the proper cultivators—by the necessity of forming the most natural, and mutually advantageous, colonial relations: a thing much more easily to be effected with new than with old colonies—by the advantage of not being prevented by a *rival nation*; to them our oversights and delays are a species of conquest—by the opinion of the wisest men who have paid attention to this subject—and, lastly, by the pleasure of being able to engage in such enterprises so many turbulent and restless men, to whom a project is happiness, so many unhappy beings who are now without hope."

We have given more room to these Essays than we, in general, allot to pamphlets, because they are able and eloquent; and, above all, because they are highly interesting in a political view. They are to be considered as the voice of the French Government, and though Talleyrand does not speak out, yet he has said enough to put Britons on their guard, and to excite the most strenuous endeavours to counteract the machinations of our foe.

Although the good sense of the author prevents him from displaying all that gross and petulant vanity, which an inherent propensity, and unexampled success, lead the French to blurt out in the face of the world on all occasions; yet nature will prevail, and even Talleyrand cannot help being, in this respect, a little of a Frenchman. Our illustrious Cook, and our other circumnavigators and discoverers, are, by him, characterized as the puny apes of Bougainville.

Les Voyages de Celine.

The Travels of Celina: a Poem. By Evariste Parny. Pp. 34. 18mo. Paris. 1806. Imported by Deconchy.

THIS miserable slave of anti-christian prejudice, and atheistical credulity, has again invoked his infidel muse; but she is now become such a withered jilt, that although she appears to have lost nothing of her guile, she has of her pernicious powers of corruption. The present feeble effusion, however, is less blasphemous than this author's *Guerre des Dieux*, and as much less scandalous than his *Port-feuille volé*. With the usual inconsistency of all infidels, Parny makes his Celina weary of the world because she had not got a husband, and after bewailing her misfortune, lays her down to repose whilst he has recourse to *spiritual* assistance, and brings down a "propitious inhabitant of *heaven*, known in pagan Greece by the name of Morphel, who carries this young and beautiful heroine to the banks of the Mississippi to get a husband among the American savages. Celina, in the true spirit of a silly capricious woman, is disgusted with the terms of the savage who offers to make her his wife; and Morphel, on 'wing divine,'

divine,' again carries her to the Pacific Ocean," and New Zealand; thence to China, Tartary, India, Ceylon, where some remarks occur which are truly moral and praiseworthy.

" L'homme qui consent au partage (de sa femme)
N'est point amant, pas meme epoux."
" Dans les etats bien gouvernés,
Il n'est point de filles publiques."

Celina continued her aërial peregrinations with her celestial guide to the country of the Caffrees, who, of course, considered her as too ugly for their attention. This rebuff awakened her from her dream, and gives the author an opportunity of extolling his own country in the following manner:

" Malgré quelques légers dégoûts,
Mesdames, demeurez en France.
Le pays de la *tolerance*
Est-il sans agrémens pour vous ?"

The concluding stanzas, however, are in the author's particular style, and set not only religion, but morality, at defiance.

" Et vous ne lisez pas, j'espère,
Un *sot* qui croit *etre moral.*
Cessez donc vos plaintes, Mesdames.
L'infallible Eglise jadis
A vos corps si bien arrondis
Durement *refusa des ames*;
De ce Concile injurieux
Subsiste encor l'arret supreme;
Qu'importe ? Vous charmez les yeux,
Le cœur, les sens, et l'esprit même:
Des *ames* ne *feraient* pas *mieux.*"

If M. Parny's countrywomen can be flattered with being told that they have no *souls*, and that they are as well as if they had them, we do not envy them their feelings, still less their boasted *tolerance*, which the author has introduced very *mal-à-propos* at the present moment. Upon the whole, this little poem affords a rather pleasing proof of the gradual decay of atheism; and that every species of infidels will soon be as contemptible for their paucity of talents and literary acquirements, as they have long been detestable for the turpitude of their principles and the baseness of their lives. M. Parny's Celina travels, in general, in sufficiently smooth verses, in the short romance style; but there is such an affectation of simplicity, and sportive humour, that we are more attracted by the author's successful industry at grinding rhymes, than by the exuberance of his fancy, or vivacity of his wit. He might be a tolerable ballad-maker, but he can never aspire to the lofty character of poet.

Prodiges

Prodiges de l'Imagination, ou les Conquêtes de l'Homme sur la Nature. Par M. Lebrun, Membre de l'Institute, et de la Legion d'Honneur. Ornés du Portrait de l'Auteur. Pp. 95. 12mo. Paris. May, 1806. Imported by Deconchy.

"LEBRUN, dit *Pindare*.....C'est modeste!" Such is the laconic criticism of a Parisian critic, and such is the sheer nonsense of this title page, that our readers will perhaps excuse us for not attempting to *do it into English*. On examining, however, we find that this ridiculous title is not entirely the work of M. Lebrun, but of the bookseller-editor, who has prefaced Lebrun's poem, which is merely an "Ode on the Prodigies of the Imagination," consisting of thirty-six stanzas, of six lines each, with what he is pleased to call "literary and *poetical* remarks!" These "poetical remarks" of our editor are, nevertheless, conveyed in very soporific prose, over fourteen sapient pages of an editorial preface. As this is a genuine and characteristic dissertation, in the true style of that country where "all are taught an avarice of praise," and as it is designed to serve only as a little *ragout* for the *sublime* effusions of the *modest* French Pindar, we may venture to examine it. For our trouble, indeed, the editor promises us (but unfortunately it is a *French* promise) a handsome reward—not less than an Encyclopædia of all knowledge, human and divine! We are to find "an infinity of interesting notes, giving a complete knowledge of *all* discoveries, their authors, birth-places, and the infancy and progress of the arts and sciences;—history, mythology, geography, and physic." The following is the *sublime* opening address of our Gallic Pindar:

> "Disparais, *limite insensée*,
> Qu'au noble essor de la pensée
> Oppose un vulgaire *odieux!*"

Editor's *poetical* remark.—"Nothing can be more *pompous*, and more worthy of his subject, than this commencement; the apostrophe unites poetical majesty with propriety of thought. The poet is master of his subject: he knows how to vanquish all the difficulties with which he is surrounded, and to support his own happy apothegm, that DIFFICULTY *is a tenth muse!*" Doubtless "senseless limit," "*odious* vulgar*," are wonderfully sublime and beautiful, and admirably modelled to resound in the hollow pericranium of Buonaparte.

> "Mais au caillou qui la recèle
> Il ravit l'heureuse etincelle
> Qui lui rend ce globe usurpé."

---

* The author has heard of the *odi profanum vulgus* of Horace, but he should also have remembered the *verbis odia aspera movi* of Virgil.

EDITOR.

EDITOR.—" Nothing can be more elegant or more just!" Admirably imitated from Blackmoor's description of the dried brook:

" *Won* by the summer's *importuning* ray,
Th' *eloping* stream did from her channel stray,
And with *enticing* sun-beams *stole* away."

" Son *experience fertile*
Dans une herbe autrefois sterile
Surprit le germe de moissons."

EDITOR.—" Fertile experience: a new expression: *surprit* has an admirable effect."

The astronomer, however, surpasses all the preceding:

" Il lit sur le front des etoiles,
Il emprisonne dans ses voiles
Eole aux souffles inconstans."

EDITOR.—" To imprison Æolus! happy boldness, which proves the invincible force of genius:" Here we fear our learned editor's candle wanted snuffing:

" Yon luminary *amputation* needs,
Thus shall you save its half-extinguish'd life."

In gratitude, however, for the profound, original information and entertainment which he has furnished us, we can only express our hope that some future Martinus Scriblerus will kindly become his biographer. To the great French Pindar, who has—

" Brought forth some remnant of *Promethean* theft;
Quick to expand th' inclement air congeal'd
By *Boreas'* rude breath————"

We must in charity vote the laurel, since he has lost the sceptre.

" All hail arch-poet, without peer!
Vine, bay, or cabbage, fit to wear,
And worthy of *thy Prince's* ear."

To all quacks, and " certain disease " doctors, physicians to horses, dogs and cats, state and gaol doctors, nostrum-mongers, medicine-venders, perfumers, merchant-taylors, and men-milliners, lottery dealers, razor-strap-makers, and last, but not least, *les artistes decrotteurs des bottes* *, or, in plain English, our shoe-blacks, we

* Whatever may be the claims of the French to invention, it must be confessed, that in giving names to their professions, or callings, they evince great address in the *sublime* art of *puffing*. Even the most illiterate and vulgar, stimulated by the connate vanity of their country, naturally assume

we most earnestly recommend these, our author's "Prodigies of the Imagination," as a magazine of *bombast*, whence they may have materials for carrying the modern art of *puffing* to its highest degree of perfection.

There are yet two of M. Lebrun's most poetical stanzas, which we ought not, perhaps, to omit; and in which he both remonstrates and prophecies to this country on the idea of invasion, by means of air balloons!

"Dût l'aigle nous preter ses ailes,
Pour vaincre les autans rebelles,
Et franchir les champs etoilés,
Albion verra sur ses cotes
De nos celestes Argonautes,
Descendre les vaisseaux aîlés.

"Emu d'une crainte importune,
C'est deja trahir la fortune,
Qu'en avoir lachement douté.
L'audace enfante les miracles;
Rien ne peut vaincre les obstacles
Qu'une sage temerité.

"Should the eagle lend us her wings to vanquish the rebel south winds, and pass the starry plains, England shall see our celestial Argonauts descend in winged vessels on her shores. To be moved by importunate fear, is even to betray fortune in dastardly suspecting her: boldness works miracles; nothing but a wise temerity can vanquish obstacles."

Audacity and temerity may succeed among ignorant and venal slaves; but M. Lebrun will soon find their inefficacy when opposed to British valour. The fortune of the day, however, seems changed; and it is hoped that Britons will in future think of invading, but never again of being invaded.

Essais de Moral et de Politique.

Moral and Political Essays. 8vo. Pp. 264. Paris. 1806. Imported by Deconchy.

COMPILERS of books called moral and political, are nearly as numerous in France as the novel-manufacturers are in England.—Such characters are, perhaps, of all others, those who may be considered the most inefficient in society; their gleanings leave no impression, and are only read, or perhaps rather *hummed* over either to kill time, or to be instantly forgotten. The present author is therefore

---

assume something more important; and, in the multitude of these ridiculous and preposterous attempts at consequence, like that of their shoeblacks assuming the appellation of *artists*, some happy combinations *accidentally* occur, which the good-natured world has hitherto mistaken for invention and proofs of genius.

very

very right in disclaiming all pretensions to novelty, and, we fear, he will be disappointed also in his benevolent hopes of utility. "These Essays" (he observes) "are divided into two parts, the first of which tends to make known the nature of man; and the second to shew the government which is suitable to him." He commences "by establishing this truth: that a being is the proof of all the beings which ought to contribute to his existence, or co-existing with him. Hence he draws a proof of the absolute, although abstract, existence of the good and the beautiful." "These Essays," he adds, "have for object to demonstrate that only one form of government is suitable to the nature of man."

The first part of this work consists of fourteen chapters, which, if they are not very original, are often shrewd, and marked with some good sense, though too frequently enveloped in a mystical jargon, which seems to have become fashionable in Paris at the present day, perhaps in consequence of the despotism under which the people groan. In the chapter on *L'Esprit*, however, the author is sufficiently clear and animated. He endeavours to assign a reason why certain minds seem born for error, while others reflect objects with all the accuracy of a faithful mirror.

"Precipitation blindfolds the mind, pride misleads it, and interest is the cause of almost all our errors. One might judge of the goodness of our actions, by the interest which they give us not to deceive ourselves; thus one might judge, without knowing them, of the whole of men's actions, from the whole of their opinions. To know the state of a society, it is only necessary to examine the state of the minds which compose it; for the passions do not immediately act, but on the dispositions of the individuals. Another source of error is, the impressions which men receive without being able to comprehend them. The poor love riches, without knowing in what the pleasures of the rich consist. Slaves love liberty, without knowing what it is to be free. Take heed, therefore, of speaking to the poor and to slaves of riches and independence; above all, take care of inflaming the imagination of those who will not know that it is their imagination which governs them. They will give to their torments the finest names, and in their fierceness they will commit all manner of crimes. In truth, we calumniate the passions; they are but the cause of evils, of which error is the principle. The passions decline and must repose; error is eternal, and never fatigued. Passions infatuate, torment, blindfold, and often ruin. Error conducts with method, and counsels with prudence; it does not entirely take away knowledge, and it avoids danger; it is austere, and even inexorable; the evil which it causes to be committed is executed with the rigour of a duty; it enlightens the vices; it is in secret intelligence with pride, and all the crimes which it occasions are rewarded by pride. Vanity! vanity! that is the history of man."

Such are the sentiments of which this volume is chiefly composed; many of them are extremely trite, only disguised under another garb; while others are somewhat new, and pointed in a manner likely to attract attention. The Essays on *L'Esprit* are very different from those

those of Helvetius, or Beaumelle's posthumous volume on that subject; and unquestionably are much more useful to society, and to the advancement of the philosophy of social life. The observations also on Pascal, although too much in the French style of *louange*, contain some interesting truths. "When I read Pascal the first time, his work appeared to me not less dangerous than admirable; his morality, dictated by the strength of his genius, must infatuate those ardent minds which also mislead others; *it will at first exalt the spirit of religion, and finish by extinguishing it!* The genius of Pascal sometimes sleeps, and even mistakes certain things." The chapter on the "Beautiful and Good," is lively, animated, and ingenious, abounding in the most praiseworthy sentiments of morality, and the conduct of human life. The author has read and understood the English ethic poets. "Order is heaven's first law," said Pope; and this writer observes, "if we search among moral beings that which appears the most beautiful, and the most proper to be admired, it will be found that it is *order*. It is the expression of the will of God; it contains all the treasures of his wisdom." The sublime he considers only a "higher point of elevation of the beautiful, which we could not have believed possible, supposing it above our powers." Our author gives a new colour to the arguments in defence of civil society, against the paradoxes of Rousseau. "Man bears the weight of his intelligence; it is necessary that he should develop it, and it is but by the aid of his equals that he can satisfy this imperious necessity. His propensity to pleasure draws him to his species; his love of the beautiful to the contemplation of his nature; it is as necessary that his mind should know that his heart loves, and that his passions agitate it, as that his legs and arms move." In the chapter on Liberty we find many excellent remarks and bold truths, which have perhaps rendered it prudent for the author to conceal his name. "A *conqueror*" (says he) "in the first alarm which he inspires, can beat down those heads which raise themselves, and dare again to command; but *his reign will be short!* Ages and misfortunes without number are necessary to exhaust and debase a people, to the point that they neither *can* nor *wish* to *shake off their chains!*"

From these detached sentences, taken promiscuously, our readers may fairly appreciate the value of this little volume of "Essays on Morals and Politics." If we judge it somewhat partially, it is, perhaps, because we have been obliged to pass over such a multiplicity of French publications, which are too infamous and despicable for us to record, even their titles in our pages. These Essays, indeed, are more unexceptionably moral than most of the similar works in the same language and country; their essence, however, is extracted from English authors, and it still retains something of its primitive energy, even when dressed in the French style. The work may innocently amuse, and perhaps instruct many of the admirers of French literature in this country.

Traité D'Education Physique des Enfans.

Treatise on the Physical Education of Children, preceded by Instructions on the Convulsions, and the Means of avoiding them in both Sexes. By Dr. Sacombe. 8vo. Paris. 1806. Deconchy.

THIS little tract is the work of a popular *Medecin-Accoucheur* in Paris, and discovers the author to have read much, and also observed a little. There is, perhaps, no other country in which children are more subject to convulsion fits than in France, owing, doubtless, to the intemperance and epicurism of the mothers. So general, indeed, is this disease, and so fatal, that more than one half of the children born, die, principally in convulsions, considerably under five years of age; and from one-fourth to one-third usually die in the first ten or eleven months. This estimate has been made by Morgue and several other physicians (independent of the number of deaths by the small-pox), and confirmed on the average necrology of twenty-one years by the avowal of Chaptal, who has so successfully deluded the world with this exaggerated (or rather multiplied) accounts of French population. Dr. Sacombe here endeavours to enumerate the general causes of his fatal malady, which is truly a visitation of "the iniquity of the fathers upon the children," and quotes the opinions of more than fifty-five of the most celebrated physicians of all ages and nations, who have written on the diseases of children. Out of an indefinite number of causes, the author thinks the following are the most general:—hereditary diseases, natural vices, light clothes (a custom very common in France, in order to improve the figure), bad qualities of the milk (the natural consequence both of the enormous quantity and quality of the nurse's food), abuse of eating and drinking, improper management with regard to sleep, exercise, excretions and retentions; constipations, physical irritators, such as acids, &c. and moral causes, such as fear, anger, jealousy, and all the violent passions. To these he adds, that children, whose parents are either too young, or too old (the stages in which marriages are most commonly contracted in France), are always the most subject to convulsive diseases.

The Dissertation on the Physical Education of Children is divided into three principal precepts—Cleanliness, Sobriety, and Exercise; in all of which are some useful observations, worthy the attention of parents and medical practitioners. They are accompanied, however, with some superstitious opinions, which seem to find a particular place in the minds of almost all professors of midwifery, as well as that of our author. Dr. Sacombe, with great propriety, ridicules the preposterous practice of submitting new-born children all at once to the cold bath, instead of preparing them gradually for it by the use of the tepid bath; and gives instances of parents who, in obedience to the superficial opinions of Rousseau, have killed their children by such practices. The author also relates a practice in Guadaloupe,

loupe, of teaching the children to make known their wants in the first two or three weeks, in consequence of which they are not only kept always clean, but likewise acquire ideas in imitating their nurses, when about to ease the necessities of nature. Brushing the spine with a soft brush, and rubbing behind the ears, are equally recommended as essential to cleanliness. Among a great many other directions for keeping infants clean, and for the management of children, he insists with considerable energy, on the gross impropriety of *kissing* children, or suffering them to be kissed. In this advice we fully concur, and would seriously recommend it to the attention of every class of people, never, on any account, to suffer such a vulgar and injurious practice to be used with children. We also agree with Dr. Sacombe, in forbidding nurses to sleep with children—but for reasons very different from those he assigns, which are visionary and superstitious.—The true physical cause is merely the atmosphere of azote, which encompasses all animal bodies, and which consequently must be highly injurious to the weak lungs of infants, when brought into contact with bodies so much larger than their own, and of course having an atmosphere in proportion.

Brief, however, as this Treatise is, it is not without some of the leaven of French abominations; and the example of King David, lying between two young women to recruit his prostrate strength, with the practice of the physician Capiraccius, are gravely recommended as the surest and speediest means of communicating genial warmth and vigour to an old emaciated frame. Did our *Medecin-Accoucheur* wish to send his patients to that "bourne whence no traveller returns," he could not have prescribed a more prompt and effectual means than that which he has here advised. There is, indeed, in the very proposal, something so revolting, so contrary to every sentiment of common decency, and so preposterous in this disposition of hoary-headed debility, that such an idea could originate only in the mind of a Frenchman; and is an additional proof, were any now wanting, of the general turpitude and national depravity that pervade every description of people in France. Another story is told, not less horrible, of a boy under eight years of age, reduced to a *marasmus* by masturbation, and who was restored to health and vigour by our author, through the magical influence of an amiable young bedfellow, as directed above. Such details are as loathsome as they are contemptible. It is true, there are two infamous modern books in this country, a "Guide to Health," and a "Guide to Old Age," the authors of which should have been long since called before a tribunal of justice; but the works of Sacombe surpass those of the Jews, at least in extent, as he is the author of nine or ten volumes on medicine, and the editor of a monthly publication on midwifery.

Voyage en Portugal, &c.

Travels in Portugal, by Count de Hoffmansegg, edited by M. Link, being a Supplement to his former Travels in that Country. 8vo. Pp. 337. Paris, 1805. Imported by Deboffe.

COUNT de Hoffmansegg has botanised over the kingdom of Portugal, with a minuteness that excites more admiration at the labouriousness of the man, than the greatness of the philosopher. He has frequently traversed the same route six times, in all of which he made minutes of the most trifling circumstance in his journal. From that journal Professor Link has gleaned the principal parts of the contents of this volume, which is only designed as corrections and additions to his former work. Unfortunately, however, the Professor is no less verbose than his friend is laborious; and these corrections and additions, which might have been incorporated in a new edition of his Travels, by means of translated extracts from Portuguese writers, and numberless repetitions, and puerile observations, now occupy another middle-sized volume. It is true, the author has divided it into chapters, each of which bears the title of a Portuguese province; but it is not thence to be inferred, that each contains a description of that province: on the contrary, if we take from it the names of the towns, and the chains of mountains, which the author has taken much care to mention, we shall have only some indefinite, unmeaning sentences, and topographical phrases, equally applicable to all countries and climates. Professor Link, with that *petitesse d'esprit*, which characterizes too many of our modern botanists, has busied himself about the orthography of proper names of persons and places, and left unnoticed, or forgotten, the principal and peculiar features of the different provinces of this interesting kingdom. His paintings occasionally exhibit some lively colours; but his outlines, however they may exist in his own imagination, are almost wholly imperceptible to his readers. They who have visited Portugal may, perhaps, comprehend his meaning, though it is almost impossible to trace any likeness to the original, especially in his topographical delineations, which have not even the merit of being correct itineraries; but the library travellers, whose excursions are limited to the pages of a modern volume, will in vain look for any precise information relative to the actual state of agriculture, nature of the soil, cultivation of its fruits, mode of life of the inhabitants, and state of society in the different provinces of Portugal, mentioned in these Supplementary Travels.—We shall, however, notice whatever is new, or in any ways useful in the volume before us.

M. Link commences with the province of *Traz os Montes*, and notices the distance and the road between Montealegre, Chaves, the *Serra de Gerez* (a chain of mountains which divides this province from *Entre Douro e Minho)*, the Alturas de Barrozo, Braganza, Villareal, Torre de Moncorvo, and Miranda. The following are the

most interesting particulars in agriculture which the author g es in this volume. Speaking of the rich and fertile valley, called *Campo de Villariça*, he observes:

"This plain is celebrated for the mildness of its climate, and the richness of its soil; it resembles that at Chaves, but is longer, narrower, and less cold. It is bounded on the east by the *Serra de Estevaes*, and is watered by the Sabor, which in winter is frequently subject to floods that inundate the plain. A rivulet, called *Ribeirode Villarica*, meanders across it. The soil is argillaceous, intermixed with lime and sand; but it is not manured, as is customary in the neighbourhood. The fields are first tilled in the month of November, and afterwards in the month of May; the latter is called *estravessar* in this province. The wheat is sown from the end of September to the beginning of November, and is reaped in May. The grain is thrashed, or trod out by oxen. Besides the corn, of which 30,000 *alqueiras* are annually produced, hemp is also cultivated in the places overflowed by the Sabor. It is estimated that this plain yields every year from 220 to 264,000 [lbs.] of hemp. The land proper for this purpose is at first ploughed and harrowed in the spring; about a fortnight after the same operation is repeated, and the hemp immediately sown. It remains usually 100 days in the ground, after which it is cut and collected in heaps *(molhos)*, where it remains during eight days, and is then bound in small sheaves *(estrigas)*, and steeped in water, &c. From 12 to 15,000 *alqueiras* of Indian corn are also produced every year, and it is calculated that one *alqueir* of seed yields 300 of grain. Besides 5 or 6,000 *alqueiras* of pulse, excellent melons are raised, and the water-melons are esteemed the best in the kingdom. The land is three times tilled, and afterwards sown. It is wed, and as soon as the stalks have five or six leaves, the soil is loosened with the harrow, which is repeated some time after.

"This valley, as well as all the country, is exposed to frequent storms, which occasion the greater ravages, that they are accompanied with hail and hurricanes, which tear up trees, and overthrow houses. In general, the storms in the elevated countries, between the 40th and 45th degree of north latitude, are extremely violent, especially in summer. In the plains they are more rare, and only become impetuous at the epoch of the equinoxes. In summer, during the night, a very cold fog falls, which, after the great heat of the day, occasions many diseases, especially fevers that appear endemic in this country. The *Campo de Villarica* is divided among several proprietors, who, at an exorbitant price, let their lands in portions, called *courellas*. The inundations of the river prevent every kind of enclosures, or divisions of property, which is a source of endless contentions and law suits."

In this extract, which is certainly not one of the Professor's least happy attempts at description, we have details of the gross products of a district every year, but no means of ascertaining what is the extent or population of that district. Such is the accuracy of these corrections to his former statements. We can state, however, for the information of our readers, that the above valley is about three leagues long, and not one and a half broad (many places much less), and very thinly

thinly inhabited by very poor people. In describing Chaves, M. Link has a similar omission, though of an opposite kind. The "district of Chaves," he remarks, "occupies 28 square leagues, contains 196 villages, 7,078 families, and 33,800 souls, which amounts to 1,207 persons to each square league. The city of Chaves contains 680 houses, and 3,650 persons. Two fifths of the district are covered with chesnut and other trees; one-fifth is waste lands, and two-fifths are cultivated. Rye, Indian corn, wheat, potatoes, flax, wool and wax, are the products of this district." But here the Professor has forgotten to give the gross amount of the annual products of these different articles, of course his readers can form no idea of the fertility of the soil. If only one-fifth be waste lands, and the remainder either cultivated, or bearing chesnuts, which are equally useful as food, a population of 1,207 individuals to each square league is not extraordinary.

It appears, that the only iron mine in Portugal is near the Torre de Moncorvo, which yields from 30 to 40 per cent. and at which a forge has been established these twenty years, and has now attained considerable perfection. Lead mines are also found in the vicinity of Mogadouro. In the environs of Braganza our botanists found a plant which Tournefort supposed to be peculiar to Portugal, the *elymus caput Medusæ*, and also the *rhinanthus crista galli*, *spiræa ulmaria*, *caltha palustris*, and the *alopercus pratensis*, "all of which indicate the great elevation of this province, which contains vegetables peculiar to it, and which have not yet been described." At Freixo our author, who seeks every occasion of praising the Portuguese, at the expence of the Spaniards, is obliged to acknowledge, that the Spanish borders appear covered with a forest of olive-trees, whilst that of Portugal is barren. "Thus I have already oftentimes observed," says he, "that agriculture and industry are in general much more advanced in Spain than in Portugal. I am convinced of it, but I cannot determine the cause." We shall enable the Professor to discover this secret before we pass over this volume.

The preceding sketch is all that M. Link and the Count de Hoffmansegg have communicated on the province of *Traz os Montes*, which was not noticed in the author's former travels. The 2d chapter is additions and corrections to his first description of the province *Entre Douro e Minho*, in which he makes an apology for his general abuse of the English, by mentioning the hospitality of a Mr. *William Nassau*, and alledges that several travellers, principally English (among whom he excepts *Murphy)*, have indulged in insulting remarks on the Portuguese. This accusation against Englishmen is made, not because the author believes their opinions erroneous or false, but because it is the easiest means of flattering the Portuguese. His praises of the amiable villagers of *Villarinha do Furno*, at the foot of the *Serra Amarella*, are too much in the style of Kotzebue to merit attention. M. Link also notices his discovery of the wild goat of Portugal being the same as that described by Gmelin, the *Capra*

Ægagrus, found on the Mountains of Persia near the borders of the Caspian sea. Speaking of a journey over the *Serra de Marao*, in the latter end of February, in cold foggy weather, accompanied with rain and a south-east wind, the following observations occur:

"The valley of the Upper Douro bears a similar character to the country of Castile; the heat is excessive in summer, but it is cold and disagreeable in winter. The Wine Company of the Upper Douro also augment the difficulties which travellers experience, in forcing the sale of a detestable beverage, composed of different corrupt substances, which they qualify with the name of wine! That of a superior quality is sent abroad; but as it possesses the *exclusive* commerce of wine in those countries, and at the town of Porto, it can oblige the inhabitants to drink bad wine.—It is not extraordinary, indeed, that this Company was at first opposed, and that it could only be established but by violence."

This "detestable beverage," which M. Link justly denominates, is chiefly composed of a decoction of logwood, water, and Brazil rum. This composition is afterwards mixed with real wine, and in that state is exported. It is not a hasty calculation to say, that logwood water, or a spirituous extract of logwood and Brazil rum, constitute from two-thirds to three-fourths of all the Port wine imported into Great Britain. This infamous abuse, indeed, has now become so gross, that in a few years more, like most other vices, it will destroy itself. In conjunction with other circumstances, it has already given existence to an increasing manufacture of domestic wines; and sound policy, as well as the public health, seem to sanction the purchase of raisins, and the consumption of our own sugars and rum, in preference to paying the Portuguese exorbitant prices for their logwood and nauseous spirits.

"The city of Guimaraens, the first residence of the Kings of Portugal," observes our author, "is situated in a fertile plain, variegated with trees. The houses are well built, furnished with windows (a thing not common in Portugal and Spain in small towns), and plaistered; the streets are large and cleaner than in most of the other towns. The city is divided into the Old and New Town, the former of which is built in the figure of an amphitheatre. In the vicinity of Guimaraens are several warm baths, which are held in great estimation. The waters of these baths have a sulphureous taste, are at the temperature of near 40° of Reaumur, and spring from a bed of granite. Some vestiges of Roman baths have been discovered here, and a Mosaic pavement."

After comparing the delightful valleys in the Minho to the vale of Tempe, our traveller commences his Additions to the Province of Beira, in which he corrects his former statement of the use of marine salt in the manufacture of coarse earthen-ware in Portugal. No such thing is used in that country; and, we can add, that it is equally unknown in Spain. Of the character of the Nuns, the Professor gives the following anecdote:

"An

"An Ex-Jesuit, who had lived 48 years in Vienna, came to visit us in order to conduct us to *Ferreira de Aves*, a Convent of Benedictine Nuns, where he had a sister and four cousins. They were called to the parlour, where the Abbess also came. The conversation was very gay: the women talked much, and burst into fits of laughter on every occasion. They entertained us with tea and pastry."

A verbose tale of the "hair-breadth 'scape" of the Count Hoffmansegg in the snow, on the *Serra de Estrella*, the Alps of Portugal, contributes to make up this volume. The Professor has not been able to discover the silver mines, which he mentioned in his first Travels, near *Arganil*; they most probably owe their existence to national prejudice, and the author's credulity. Here, however, he has not omitted the opportunity of abusing the Portuguese Government, of "endeavouring to reduce every thing to a monopoly," merely because it has prudently provided for the supply of the coffee-houses in Lisbon with snow, the gathering, preserving, and transporting of which from the neighbouring mountains, are entrusted to *industrious* individuals. The snow is collected, pressed hard into a kind of mould, or long box, then rolled in straw, and placed in a cart, and in that state sent to Lisbon, the journey being performed only during the nights.

M. Link's account of the salt-beds in the Island of Murraceira, and the coal-mines near the Cape of Buarcos, is very imperfect; as is also that of a large lake, near the village of Vagos, which is not marked in the maps. The Professor is no more correct, when he says, that "near Longroiva there are two mineral springs; one warm with a sulphureous smell, the other containing carbonic acid." His observations on the elevation of the mountains, are puerile in the highest degree. The summit of the *Serra de Gerez*, which, from the cold, he had estimated to be 4000 feet above the level of the sea, he now finds is not 3000; the *Serra de Marao*, which is much higher than the preceding, from the cold which there reigns, "we should suppose, under these degrees of latitude, to be not less than 7 or 8,000 feet high." The author here commits an error respecting the nature of climates in low latitudes; in these regions the cold is frequently more intense on their mountains, than it is on those of the same elevation in more northern latitudes. In summing up the general products of the province of Beira, he has been credulous enough to repeat some of the vulgar traditions respecting gold-mines, &c. which we did not expect to hear repeated in this age of science.

The Professor gives us also his miscellaneous notes on the provinces of Estremadura (which includes Lisbon), and Alemtejo; his short account of the kingdom of Algarve is taken from hearsay, for neither he nor the Count, it appears, have visited it. His description of Lisbon is rather minute than accurate; but, when he compares it to Genoa, which, he says, might rival it, he certainly has a very faint idea of its real grandeur, as well as of its beauty. Bourdeaux, before

the Revolution, when its river was crowded with shipping, and its public buildings not crumbling in ruins, had more resemblance to Lisbon, especially in its picturesque view of an amphitheatre, and the verdure, or rich culture of the opposite banks of the river. In many cases the author evinces his ignorance of the Portuguese language, especially when he extolls the lower classes of people for never using prophane words or oaths in their discourses or disputes in the streets. It is true, the Portuguese have never yet published a complete dictionary of their language, like most other civilized nations, of course it is often vague and indefinite, occasioned by the difference between the traditional, oral, and written import of words. In some provinces all words derived from Latin, have the same value as in Spain; in others the same words have more of a French acceptation, and not a few of the Italian. This fact has not been perceived by Professor Link, in consequence of which his judgment, both of the manners and sentiments of the Portuguese, is often very superficial and incorrect. He states, that the Portuguese have a multitude of words to express the different kinds of gardens; he defines "*quinta*" to mean a "kitchen garden behind the house;" and "*cercas*," the "gardens attached to convents, surrounded with high walls." The latter, however, is often applied to any court or yard, or what the French call *basse-cour*; and the former always implies not only a garden, but a country house also, a cottage or rural retreat belonging to some grandee or noble, who allows his steward, or bailiff, a *quinta*, or *fifth* part of its products, for his trouble of cultivating and preserving it. This is the etymology of the word *quinta*, which the Professor avows he was unable to ascertain.

Our author cavils at Murphy, for saying that the servants play at cards in the anti-chambers of their masters; and that the hair-dressers, on festivals, wear swords and carry their hats under their arms, in the first style of fashion, both of which are sufficiently common at Lisbon, although unobserved by the botanist. His other objection, that the Portuguese, instead of giving the right to strangers, give them the best path, only evinces his eagerness to find an objection against the English writers. Murphy has resided in Portugal many years, and is much better acquainted both with the language and manners of the people than M. Link; his descriptions are rather faithful than perfect, that is, what he has said is true, especially of Lisbon, but he has particularized their virtues much more copiously than their vices: yet our botanical traveller would surpass him in praise of the Portuguese! Perhaps, indeed, we should excuse the Professor's mistakes on this head, as it appears that he does not understand English, and has strangely misconceived the establishment, called the *Long Room*, which the English have instituted and supported as an assembly-room. We cannot, however, offer the same apology for his invidious and interested remarks on Mr. Stephens's manufactory of glass; they are evidently modelled in the French school, and shew, that if the ambitious enemies of the English manufactories cannot

cannot rival them, they will at least endeavour to depreciate them by gross misrepresentations. Mr. Stephens's glass is said to be brittle and less brilliant than foreign glass. True, it is inferior to that made in England, but it is superior to that of any other country, whether Germany or France.

"Approaching Elvas, from Badajos," says M. Link, "we compared Portugal to Spain, and our judgment was in favour of the former, because it exceeded our expectations. The Spaniards say, that Portugal is a frightful country, that the roads are impassable, the houses so bad that one can see the stars in bed, and that the people are false and fawning. The Spaniards are right; the roads are not made for carriages; in many inns the roof is formed with reeds, that suffer the light, but not the rain, to pass. I admit that the politeness of the Portuguese often costs money: but the rudeness of the Spaniards also takes it, and I would rather lose my money by flattery than by menaces.

"The English say that the Portuguese are perfidious; that they will not accept a challenge, but that they will take revenge like assassins. This is, no doubt, a great reproach; but a default decides nothing. They are said to be indolent, but a lazy people would never have penetrated so far into the interior of Africa. They are also said to be devotees and fanatics, but the nation has never been fanatical, even when their Kings were so. To the Portuguese people, however, we should attribute some characteristic traits: they possess considerable *vivacity*, *levity*, *loquacity*, and *politeness*."

The latter character, which is correct, and similar to that of the French, should have taught the Professor, why the Portuguese are less laborious than the Spaniards, as levity and loquacity are incompatible with hard labour. In this respect, the gravity of the Spaniards is much more favourable to industry, than the levity of the Portuguese and French. The former are, indeed, more industrious, and also have more chearfulness and tranquillity of mind than the latter. The same characteristic appears in the Quakers of this country. If the Portuguese have penetrated into Africa, it is not from an active or industrious disposition, but from the impulse of an idle and insatiable curiosity, that predominates more perhaps in Portugal than in any other country of Europe.

From the preceding extracts, it will appear that this volume will not add much to the literary fame of its author, whose Travels in Portugal have obtained a factitious celebrity from his reputation as a botanist. But a very few (and those not original) botanical remarks occur in these Additions, which are chiefly descriptions, or rather itineraries of roads along the sides, or bottoms of hills, but never any thing like a general view, either of the situation, elevation, or geographical direction of these mountains. His geological observations are superficial and trifling; all his pictures deficient in some essential characters, and his observations on men, manners and things, discover much more simplicity, and a desire to please the Portuguese, than impartiality, acumen, or perspicacity. He writes, indeed, as if he doubted his own judgment, and the truth of what he mentions.

Theorie du Monde Politique, &c.

Theory of the Political World, or of the Science of Government considered as a Science exacte. By Ch. His. 8vo. Pp. 227. Paris. 1806. Imported by Deconchy.

IT would seem as if the modern French writers had experienced the fate of those story-tellers, who from often repeating the most unqualified lies, at length really believe them true. They have praised the sword-law of Buonaparte, whilst they despised it; now they begin to believe their own praises, and to examine if they are not consistent, or coeval with the law of nature. This is the real object of the present writer. By means of a few common-place observations, expressed with an air of mysticism and profound knowledge, he endeavours to prove, that the institutions, and actual establishments now in France, are in a *true state of nature*. To give his work a little more consequence, he has also attempted to rival, or rather imitate the author of the Spirit of Laws, and has divided a volume, of only 200 pages, into four books and sixty-eight chapters, which are principally occupied with verbal definitions of government, of *unity*, and *sociality*; sovereign laws, and civil laws; monarchy, democracy, and despotism, public force; a being real, and a being artificial; political liberty, and civil liberty; the force of impulsion, and the force of inertia; and the difference between authority or power with respect to persons and things. Some of these distinctions are merely verbal, others real; but in general the author has marked their difference with sufficient precision and perspicuity. We shall translate the entire chapter, entitled "England," which will convey a very just idea of the manner and spirit of this treatise.

"The English laws say, that the two Houses, composing the Parliament, have jointly and exclusively the initiation of the laws, and also jointly the right to adopt or reject their respective resolutions. Thus, the Parliament has the *force of impulsion*.

"If the two Houses concur in adopting a resolution, the English laws say, that the King has the power of paralyzing it by his *veto*, or of giving it the force of a law by granting it his sanction. Thus, the King has but the *force of inertia*.

"This is the intention of the laws; the following is what takes place.

"The King, it is true has not, neither by himself, nor by his Ministers, the initiation of the laws; but as he takes care not to choose his Ministers but among the Members of Parliament, they do in the latter capacity all that they would do as Ministers of the King.

"In the Parliament there occurs sometimes a species of *arena*, in which every Member has the right of combating in favour of his own opinion, and of transforming it into the general will. Hence, whether by their eloquence, or by all the other means which are in their power, as soon as they are assured of the triumph of the will of the King, so soon do they discard all those which are opposed to them. In this manner, therefore, the King conquers the *force of impulsion*.

"Finally,

"Finally, as the King is the only depositary of the public force, he unites the unity of execution, to the unity of conception: society finds in him *all the advantages of a real being.*

"Nevertheless, he would not make a proposition to the Parliament too contrary to the general interest, or if he did, it is possible that it would be rejected. If he has the advantages of a real being, *he has not the inconveniencies.*

"*Unity* and *sociality* are attained, but by an indirect way.

"There is not, therefore, in England, neither division nor equilibrium of powers: there is only one power combined in a particular manner.

"The King of England is the *homme-pouvoir;* yet he is it, if I may so speak, but *from day to day.* It is always necessary that he should have the air of gaining from the Parliament this prerogative, which it has the appearance of disputing to him.

"The advantage of England, therefore, does not consist in the goodness of her laws, *but that the real progress of the Government, is in an inverse way from its apparent organization* (la marche réelle du gouvernement est en sens invers de son organisation apparente).

"This is not a supposition; it is an abstraction to which I have just adapted the facts which serve it as a basis; it is therefore a demonstration.

"The nature of things has taken its empire in England; and it has taken it better there than elsewhere, because the laws are nearer being subordinate to it.

"The Kings of this nation have there exercised a long time despotic authority, founded by the famous Norman who conquered it. As despotism is not conformable to the nature of things, the nobles and the commons, united in interests by particular circumstances, have constantly leagued together to emancipate themselves. The struggle continued a long time; at last, tired of their dissentions, the parties agreed to a truce. *This truce is the English Constitution.*

"It presents, indeed, sufficiently well the spectacle of two armies in presence of each other, preserving an attitude at once amicable and menacing. From time to time they keep themselves in breath by feigned combats, and the English people take a pleasure in their evolutions: it is for them the *parade of liberty.* From one moment to another the combat might become serious, for the victory has never been decided."

Such are the profound discoveries of this mundane politician, who, from a note we learn, has been one of Buonaparte's agents in different countries. Dogmatism, mysticism, and an affectation of originality, are evident in the above extract, as well as throughout every chapter in this volume. Our theorist, instead of drawing his conclusions from historical facts, has vainly endeavoured to adapt facts to his reveries. The following sentence in his concluding chapter is an example.

"Governments," says he, "are not like individuals, subject to advance uniformly from youth towards maturity, and from old age to death. On the contrary, their strength increases with their duration. The longer they have lived, the greater certainty they have of continuing to live."

Unfor-

Unfortunately this conclusion is diametrically opposite to the testimony of historical facts, and the experience of mankind. All governments hitherto have had their adolescence, maturity, old age, and decay, the same as individuals, but the stages of the former differ in the proportion of about a century to a lustrum of the latter. He remarks, indeed, that "all the governments of past nations have perished for want of guaranteeing laws *(lois garantes)*, either of unity or of *sociality*." But as governments are composed of individuals, they must for ever participate, more or less, in their character. Perhaps, indeed, this theorist only seeks to flatter the Tyrant, by saying, that "government is the only creation of man which is susceptible of *immortality*," for he certainly cannot believe such a proposition; although his attempts are to establish the science of government upon principles as determined as the mathematical sciences.

Some detached observations occur in this volume, on the spirit of a banker, carried into the administration of the state, and the too great familiarity, or equality of monarchs with their subjects.

"All the laws which I have shewn necessary to insure the double constitutive character of government, would be without efficacy if they were not accompanied by institutions, proper to retrace before all eyes, to grave in all minds, and in all hearts, the idea of the importance and of the superiority of men, the depositories of the government.

"When a Minister, who may have been a very good chief of finances, but who assuredly was not a minister of state, adopted a reform in the little military pomp which surrounded Louis XVI. and introduced into the palace of the monarch of the first nation in the world, the parsimony of a banker, whose business it is to economise in every thing, he destroyed the institution destined to give splendour to the majesty of the manking (l'homme-roi), and prepared, without wishing it, the overthrow of the constitutive law of unity of power.

"When Marie-Antoinette, whose horrible catastrophe interdicted to her cotemporaries all painful remembrance of her memory; when this unfortunate Queen, rejecting an etiquette in which she saw but disgrace and monotony, dressed herself like a common woman, and adopted an old fashion, the author of which was perhaps a vile courtezan, she did not know that she corrupted the manners of the royal profession, and that she prepared the overthrow of the constitutive law of unity of power."

This indirect reproach on the memory of the late Queen, is base and unmanly. Such reasoning is plausible, and may suffice the French; but it is superficial and erroneous in the highest degree, when applied to more rational and enlightened nations. A government of pomp, like the present Corsican despotism, may indeed possess unity of power; but it cannot be permanent, as it wants two essential principles, rationality and general utility. Such a government can only exist where there is no virtue in the people, and in that case the country must rapidly depopulate, and its despotic power finally crumble to pieces. But that nation which possesses genuine virtue, must have a government founded upon public utility, and not vanity

or

or childish ambition. The progress of virtue, indeed, among nations appears just in proportion to the decay of Popery.

The accusation of Necker's parsimony occasioning the ruin of Louis XVI. is perhaps not altogether unjust, though here it is only mentioned to flatter the inordinate luxury of the Usurper. The idea, indeed, of external pomp and haughtiness, being constituents of the regal character, and essential to its power and influence on men, is sufficiently preposterous. Every *honest* Englishman is a living testimony of the falsehood of this proposition. Such, however, is the progress of the modern French to a state of nature and to perfection!

Histoire Abregée de la Campagne, &c.

An Abridgment of the History of Napoleon the Great's Campaign in Germany and Italy to the Peace of Presburg, with Details of the principal Facts from that Treaty, till the Return of his Majesty to his Capital. Revised and Corrected from the Observations of a Spectator. Pp. 407. 12mo. Paris. 1806. Imported by Deboffe.

THIS is a mere vulgar compilation of the bulletins and addresses, as they appeared in the Parisian newspapers of the day. The *maker* of this miserable farrago is almost as illiterate as Buonaparte himself, and the few original sentences that he has ventured to add to the published materials, are either childish nonsense, or absolute blasphemy. Of the latter kind may be ranked the motto in his title—*Fuit homo missus à Deo.* This collection of detached papers, however, in which the Usurper endeavours to justify his conduct to the world, may amuse those persons who study the ability of the French in the art of deceiving. It is with regret, indeed, we are obliged to remark, that Talleyrand's charges against the conduct of the Emperor of Austria, are urged with considerable effect, and he has, in a certain degree, succeeded in establishing a *falsehood*, that Buonaparte was the virtuous defender of the oppressed, and the Emperor the treacherous and ambitious tyrant of Bavaria, Suabia, and even Switzerland! Buonaparte, meek, pious, beneficent man, we are told, was engaged in the arts of peace, re-establishing manufactures and agriculture, and thinking of nothing but making his loving subjects happy, and dispensing blessings upon them with as much facility as his Holiness does with his fore-finger on holidays; whilst the then Emperor of Germany is represented as an ambitious, blood-thirsty tyrant, who only sought his own aggrandizement in contempt of humanity or justice! The author has, indeed, made one charge against his idol, that is—*an excessive love of peace* (un amour excessif pour la paix)!! To counterbalance this charge, however, he is afterwards directly called the *Messiah*, and his conduct to Italy compared with that of Jesus Christ to the lame man, whom he ordered "to rise and walk."

As

As a specimen of the spirit and authenticity of the facts detailed in this history, we translate the following "*Portrait de Pitt,*" after the French success in Germany.

"If the two greatest victims of Pitt are in such profound dejection, what sorrow ought not this impious Minister to experience, whose breath has re-kindled a flame which has just consumed the first throne of Germany, a whole Austrian army, and now attacks the fugitive cohorts of Russia! In him is realized the fabulous torments of Prometheus; all the miseries of three Coalitions overwhelm him: his atrocious politics are the source of them: he cannot taste repose, and he dare no longer appear in public. 'Peace! Peace!' is re-echoed from all parts; and the word peace is his greatest punishment.

"He dispatched from all parts couriers and agents, some secret, and others invested with a diplomatic character like Lord Harrowby. There is nothing which he neglected to annoy his enemy; emissaries were in all parts charged to destroy the magazins in France and her Allies.

"Heaven saw not without indignation such perfidy and atrocity.

"While Pitt delighted in these black projects, the pleasures of which he relished, the horizon became dark, a thick fog extended over the City of London *: about four o'clock in the afternoon the vapour became still thicker, and no person remembers to have seen a similar darkness in the day-time.

"It is impossible to tell all the accidents which this fog occasioned on the Thames and in the streets; the lamps gave no light, and it was with difficulty one could pass by the lights in the shop-windows; the carriages could not move without driving against each other; the confusion was dreadful, the embarrassments and dangers continual. A great number of persons were grievously wounded; ladies were overturned in their coaches, and severely bruised by these disasters; coachmen fell from their seats, and were trampled to pieces by the feet of their horses; this darkness, joined to that of the night, did not dissipate till the next day.

"This event appeared to the populace of London as a sinister presage to the Allies and to themselves: they publicly cursed the Minister, author of such miseries. To these evils were added irreparable losses: Nelson was killed in combat: the fleets of England were sunk by the storms, and her expeditions failed. The clamours of the people resounded to the ears of Pitt; he concealed himself from their murmurs, by shutting himself up in his palace, and feigning to be sick. His physicians ordered him to the baths; happy should he find them sufficiently efficacious to wash away the spots of blood with which he is covered!"

Should any of our readers wish for more extracts from this History, we must refer them to the volume. Nor can we make any remarks on such a tissue of vulgar and palpable falsehoods, recorded as historical facts! Had we attempted to write an eulogium on the late great Minister, we might have produced a more elegant, but certainly not

* "A fog, in fact, covered the City of London during the whole of the 6th of November."

a more

a more honourable one, than the virulent abuse and savage rejoicings of the inveterate enemies of his country at his death. The author, indeed, throughout the whole of this volume, seems much more rejoiced at the death of Mr. Pitt, than at the issue of the battle of Austerlitz: unfortunately *il a raison*; the losing or gaining of a battle is but the affair of a day, but the death of a great statesman is a loss which ages may not recover *. Meantime we think it not unworthy of being recorded on the tomb of the immortal William Pitt, that the fell enemy of his country ordered his death to be announced on all the theatres in Paris, with as much eclat as any of his most splendid victories.

The whole of this History of Buonaparte's Campaign in Germany, is equally as false as the fog in London; yet it is believed in France. We are, indeed, perfectly aware of the design and effect of such false representations; but we are no less firmly persuaded that all influence raised on such a basis, must finally terminate in disgrace and ruin.

Dictionnaire des Beaux Arts.

A Dictionary of the Fine Arts. By A. L. Millin, Member of the Institute, Keeper of Medals, &c. in the Imperial Library, Professor of Antiquities, &c. &c. 3 vols. 8vo. of 820 Pages each. 1l. 16s. Paris. 1806. Imported by Deconchy.

THE importance of such a Dictionary is self-evident; but its relative value must depend on the copiousness, accuracy, and general merit of the different subjects discussed. We have already numerous Dictionaries of the Fine Arts, but with a few exceptions, they are better adapted to make us sensible of our wants, than vain of our acquirements in this department of literature. The present editor, indeed, is known as a most laborious and generally accurate compiler, and occasionally an original writer on subjects that require more learning than genius. M. Millin, however, has borrowed largely from the more original and ingenious work on the Fine Arts in German by Sulzer, to which he has added some particulars from Watelet, Levesque, Lord Kaims, Richardson, &c. The author has, very judiciously we think, rejected Poetry and Eloquence from this work, as tending to make it too voluminous, and refers to his Dictionary of Mythology for information on such subjects. He might, however, have given a much better reason for this supposed omission, namely, that Poetry and Eloquence have been very improperly denominated

---

* The history of man furnishes millions of heroes, but a very few hundreds of legislators.—Rev.

arts,

arts, as they require no mechanical aid to give them perfection, and should have been much more properly classed among the sciences, being entirely intellectual. The following is a summary of the plan of this Dictionary.

"I have first endeavoured to give a *History of the Arts*, for it is indispensable to a proper comprehension of their theory. By the History of the Arts, I do not understand that of artists, which is nevertheless connected with it, but that of the progress of the arts in different ages, and among different nations. The greater part of the articles of this nature are extracted from my course of public lectures. The *Theory of Arts* is also an essential part; it is that which teaches artists how to act, and amateurs how to judge. I have here thought it my duty to combine the excellent observations of Sulzer, Watelet, and Levesque, to which I have joined those of the best authors on this subject. *Practice* cannot be acquired but by usage; to wish to give rules would not be to act as an historian, but as a master of the art: I have not, therefore, attempted all, but have attached myself principally to the explanation of those which it is necessary to know, in order to understand the practice of the different arts among the ancients and moderns, and also the explanation of technical terms. My intention was, to confine myself to the arts relative to design; but at the instance of the bookseller, I have included *music*. I confess that I have very little knowledge in the theory or practice of this art; but I have extracted from the best authors, and in the *historical part*, some original and curious articles will be found. To combine as much as possible in this work, I have joined interesting and necessary details, sufficiently copious, on the manners, customs, and dresses, of the different nations. To the above I have added lists of the best works on every subject, extracted from the bibliography of Blankenburg appended to Sulzer's work."

The first volume occupies the alphabet from A to G inclusive; and notwithstanding the immense number of pages, the most striking defect is the want of terms. By the title Dictionary of the Fine Arts, we understand a book containing *all* the names and terms, with their explanations, which occur in the arts of sculpture, painting, architecture, music, dancing, &c. That is not the character of the Dictionary before us: in it the editor evinces great negligence of terms; and only gives a slight historical sketch of the various branches of the arts; their changes and progress in the different countries in which they have been cultivated. It is, indeed, rather to be considered as a series of historical essays, arranged in the order of the alphabet, than as a Dictionary explaining the arts, and defining their terms. In architecture, the editor is particularly defective; and it is in vain that we look for explanations or definitions of the architectural terms, *abajour*, *abavents*, *abbaye*, *aboutir*, *abreuvoir*, *afaissé*, *afleurer*, *aleges*, and *axe*, even in the first letter. The following article will convey a fair idea of the style and manner of this Dictionary, and is also one of the original articles of which the author boasts.

"Academy of Music. It was thus that we formerly called in France,

France, and that is still called in Italy, an assembly of musicians, or amateurs, to which the French have since given the name of Concert. It is to Italy that Europe owes the revival of music, as well as all the other arts: it was also in that country that associations for the performance of music first became permanent, and were sanctioned by the Government. In 1543, the *Academy of Philo-Harmonics* was instituted at Vicenza, whence it has since passed to Verona. In 1565, another Academy, under the name of *degli Incatenati* (the enchained), was incorporated with the former; and their members, united, obtained the grant of a piece of ground from the magistracy of Verona, on which they built a grand and beautiful edifice, where public concerts were held every week. About the year 1732, a theatre was added for the performance of the opera. In 1662, a society of the same kind was formed at Bologna, under the title of Academy of *Philomuses*, which took for symbol a hill, or mount, covered with reeds, with this motto: *Vocis dulcedine captant.* In 1663, emulation gave existence to another society in the same city, that called itself *de' Musici Filachisi*, having as a symbol two tambours, with the device: *Orbem demulcet atactu.* This Academy seemed to have no other object than to parody the preceding, neither of which, it appears, exist at present.

"In tracing the origin of the late *Academie Royale de Musique*, we perceive that it was not thus named because it was an establishment of the same nature as the Academies of Painting and Architecture, but that the title of Academy was given to it only in the sense of that word in Italy. To that establishment is added a theatre, now known under the name of *Opera*, or *Theatre of Arts.* It has often been wished, that this Academy of Music was organized like the other Academies, and in a manner to contribute more effectually to the progress of the art of music, and to its instruction. Several authors in different countries have wished that similar establishments were instituted. Formerly there were professors of musical theory in various places: Bartholomew Remo fulfilled this duty at Salamanca. In the Universities of Oxford and Cambridge, in England, music is no longer publicly taught; but they still confer the bonnet of Doctor of Music. In France, an establishment has been founded since the Revolution, destined to teach music, under the name of *Conservatory* of Music. Lately, the Abbé Volger has had an extraordinary chair in the University of Prague, as Professor of Music."

Few readers, we apprehend, will consider this meagre sketch as a *history* of musical institutions, still less a *definition* of the term, Academy of Music. No reference is made to the numerous musical societies in Germany and the North, as well as in this country; nor is the least notice taken of the particular regulations, and extent, of these institutions, or of the premiums and rewards which they voted to various performers. We have here, indeed, nothing more than the well-known fact, that music began to be cultivated in Italy about the middle of the sixteenth century, and that it has since flourished in France!

M. Millin has given a verbose account of *Alhambra*, the Moorish royal palace at Grenada, indifferently translated from Swinburne; but he

he acknowledges, with more truth, perhaps, than he is aware of, that it is far from conveying an adequate idea of this extraordinary edifice, which is beyond comparison the greatest curiosity in Europe.

The article on ARCHITECTURE is sufficiently diffuse, and abounds in repetitions; although the author, without any just reason, has entirely omitted *military* and *naval architecture*, as if they were independent of the arts! Civil architecture he arranges under the heads of the different styles, as "Egyptian, Persian, Indian, Phœnician, Judaic, Greek, Roman, Arabian, Gothic, Saxon, Chinese, &c. According to the epochs, architecture is distinguished into that of the best age of antiquity, that of the lower empire, that of the middle age, and modern architecture." We shall only notice the author's account of the

"SAXON ARCHITECTURE. The style called Gothic passed to England from France, especially from Normandy. The ancient English, in consequence of their connexion with the Romans, at first adopted the Roman taste in the construction of their churches. After the conquest of England by the Normans, this style was denominated *opus Romanum* by the monks, because it was an imitation of the Roman architecture degenerated. The two beautiful churches which still exist at Caen, are the archetypes of those in England built at that period. In this style of architecture, the delicacy of the members takes place of the quantity of sculpture elsewhere lavished: a great number of churches in this beautiful style are still found in England.

"Under the reign of Henry III. a style, characterized by its pointed arches, was introduced into this country. This style, due to the croisades, or to the Moors in Spain, was always undergoing changes and modifications, and prevailed during the reigns of the three first Edwards. About the middle of the fifteenth century, a taste for novelty invented a multitude of ornaments, and at that period the florid Gothic predominated. After having exhausted all the forms of leaves, of knots, and of roses, the artists introduced the figures of angels with instruments."

The editor here confounds the Norman with the Gothic architecture; and to gratify his national vanity at the expence of truth, falsely asserts, that the Gothic passed from France to this country. The Norman, indeed, is a degenerated style of the Roman, and was really imported into this country; but all the true Gothic edifices in France were built by the English—a fact which M. Millin, in common with all the writers of his country, studiously endeavours to conceal. There is also reason to believe, that the pointed arch is much older than the croisades in this country. It is certain, however, that this same pointed arch is still seen on the borders of the Red Sea, in Crim Tartary, and several parts of Turkey; but it is much more probable that it travelled through Germany to this country, than that it was discovered in the East by some of the croisaders, and thence brought to England, or France, according to the false assertions of the French antiquaries.

In a long account of BEARDS, M. Millin only details some common-

place

place facts relative to the Romans and French, and only incidentally mentions other countries, without taking any notice of their use in the sculpture and mythology of the East. A similarly defective account is given of the character and use of box-wood in gardens, &c. The different COLUMNS in architecture are better explained. The imperfect sketch on the art of DANCING is chiefly taken from Weaver's Lectures, and other English works. Under the head of EAU-FORTE (aqua-fortis), we are told, that the art of etching "has been principally perfected by the French artists." This is totally false: the French artists to the present hour are still ignorant of the art of etching, and in all their attempts to perform it, they have almost entirely failed, and abandoned it in disgust. Treating of the various SCHOOLS of painting, the editor refers to his translation of Dallaway's Anecdotes of the Arts in England, and mentions a few names of artists in this country, in terms of the highest commendation.

The second volume occupies the alphabet from H to O inclusive. M. Millin gives an interesting dissertation on the word HACHE, axe *(ascia)*; and after mentioning the principal uses of this instrument among the ancients in their sacrifices, wars, and implements of their gods, proceeds to notice its form in different ages and nations. It is evidently the origin of the halberd, or battle-axe, which has now degenerated to a simple pike, borne by our serjeants of infantry. The explanation of the axe on tombs and sepulchral monuments, however, has baffled all the efforts of the most learned and ingenious antiquaries. Many of these figures of an axe, with the words, *sub ascia dedicavit*, *sub ascia posuit*, *ab ascia fecit*, &c. are still seen on ancient monuments; but all the attempts to explain its real meaning have hitherto amounted only to vain conjectures. The childish conceit of Maffei, that it related to the monument's being white, or made with lime; or of Muratori, that it was a kind of prayer, are unworthy of notice: the most probable explanation is, that it had an allegorical allusion to the power and justice of the law, and that these expressions indicated their being done under or by the law.

Should the historical details under the words HARMONY and HERALDS not be found satisfactory, the number of works mentioned certainly must, as they constitute nearly the half of each article. The sketch of HISTORICAL PAINTINGS, and list of artists in this department, evinces much industry, and contains a considerable number of names. The long account of clocks and dials is rather misplaced among the fine arts; but it serves to shew, that the art of constructing instruments to measure time was first cultivated and brought to perfection in this country. The history of OIL PAINTING is shamefully imperfect: that of GAMES and INSCRIPTIONS, particularly the latter, is much less exceptionable. The analytical account of inscriptions, indeed, is neat and interesting. The author's observations on the ancient LAMPS are the most original and accurate article in this Dictionary. The same may be said of his illustrations of the word IVY and HAND, particularly the latter, as the *hand of justice*, *sacred hands*,

votive hands, *hand on the head*, &c. The article MUSIC, like that o architecture, is treated in the divisions of each country, and its history and progress detailed with much more copiousness than accuracy. After giving a rather laboured account of the progress of MUSIC in ENGLAND, and of the expensive establishments dedicated to this art in the latter end of the fifteenth and beginning of the sixteenth centuries, he avails himself of the opportunity of expressing his doubts whether the English have any national taste for music, and represents their language as inharmonious, and wholly unfit for musical recitation! The language of Pope, Goldsmith, and Gray, cannot be very rationally accused of want of harmony. The editor, however, does ample justice to the musical productions of our modern professors, particularly Dr. Arnold, whose merit has extorted his reluctant approbation to any thing English in the fine arts. To mere *curiosi*, these historical outlines of the progress and actual state of music may be one of the most interesting articles in this Dictionary of the Fine Arts. M. Millin, however, is much better qualified to treat with greater accuracy and interest the subject of *nummi*, or coins and medals, and he has accordingly here given a neat abridgment of the various researches in that curious and difficult study. To give some idea of the author's mode of treating what relates to manners or customs, we shall translate the article MOUCHOIR (handkerchief) entire.

"In general, the ideas of decency and propriety that prevailed in ancient times differed much from those in modern days. We are far from considering it unbecoming or vulgar to use a handkerchief to wipe the perspiration from the face, or to apply to the nose; on the contrary, it is a decent custom to which we are educated. It was, however, very different among the Greeks and Romans. A lady that in public would have used a handkerchief, would have singularly betrayed great want of delicacy. This custom not only reached to women, but was also a general rule of decency to which, by some sentiment of convenience, the men also submitted, at least in certain circumstances. The places where decency was observed with the greatest rigour, which the ancients very often transported into laws in common life, were the theatres and the temples. Tacitus and Suetonius agree in saying, that Nero subjected himself scrupulously to the theatrical etiquette: thus, he wiped off the perspiration with the under sleeves of his coat only, and was so much on his guard, that no person ever perceived that he had occasion to spit, or use a handkerchief. To spit, or blow the nose, in the temples, passed for an act of incivility and irreverence. In the daily occupations at the tribunals, or feasts, it appears that the men wore a handkerchief (*sudarium*) of fine linen, but only for wiping off the perspiration, and not for applying to the nose. The women and girls, as well as the men, bathed every day, and thus carried off, in the warm baths, all the perspiration and other impurities of the body. This regimen, joined to the constant use of perfumes, balsams, and crowns of flowers, induced a dry constitution, which necessarily prescribed the use of handkerchiefs. It is nevertheless necessary to observe, that the Latin language has the word *orarium*, which signifies a kind of handkerchief larger than ours. This is, at least,

the

the sense which Vopiscus has given it, when he tells us that Aurelian was the first to order handkerchiefs *(oraria)* to be distributed, that they might be waved in the air as a mark of applause, at the theatres and public games. According to Eusebius, this mark of approbation to sermons had been some time in use in the Christian churches."

The article OPERA meets our most unqualified approbation. It is, indeed, difficult to conceive any thing more irrational, or more injurious to good taste by combining greater absurdities, than this propagator of vice, to which the elegant satire of Addison, nearly a century ago, is still applicable. What is more extraordinary, perhaps, is, that such preposterous combinations of magnificence and low buffoonery should, in this country, still continue to please the most enlightened assembly in the world!

"In the exhibitions which the Italians have distinguished by the name of operas, there is such a strange mixture of grandeur and littleness, of beauties and absurdities, that it is difficult to speak of them in proper terms. In the best operas we see and hear things so absurd, that they appear as if destined only to excite the astonishment of children, or of those people who resemble them in ignorance. In the midst of these tasteless and miserable exhibitions, we sometimes find scenes which penetrate the heart profoundly, which fill the soul with the most agreeable voluptuousness, excite the most tender pity, and inspire fear and terror. A scene full of interest is often followed by one where the same personages appear to us no better than jugglers, who, by ridiculous pomp, but in an aukward manner, seek to inspire the populace with terror and astonishment. Offended by these absurdities, which we too often find in the opera, it is with difficulty we can resolve to make it the object of our meditations. As a dramatic performance, it demonstrates the levity of the moderns, who have employed it to degrade the arts of poetry, music, dancing, and painting, by exposing them to just ridicule and contempt."

The third volume commences with the letter P, and concludes the alphabet. Under the word PALLADIUM, we have a copious and interesting account of all the different opinions which have appeared relative to this celebrated relique of antiquity. The author, although intimately acquainted with the subject of gems and medals, has availed himself of the learning of Levezow, whose excellent dissertation on the "Stealing of the Palladium by Diomedes and Ulysses" (published at Brunswick in 1801), contains all the more interesting particulars relative to this statue, and the different figures to which it has given existence.

The German writers have furnished M. Millin with data for a very interesting article on the various substances used in different countries for writing on, and on the invention of paper made of cotton or linen rags. It is certain, that the knowledge of making paper of cotton was introduced by the Moors into Spain, whence it was disseminated over Europe. In France, the oldest manuscripts on paper do

not bear a date earlier than the latter end of the eleventh century, while the Bodleian Library contains one dated 1049. There is not, indeed, any certain document to prove the precise period when this cotton paper was introduced into this country; but there is abundant circumstantial evidence to prove, that it was known in England sooner than in France, and that it must have been between the eighth and tenth centuries. During that period, the Moors had overrun the greater part of Spain, except Biscay and the Asturias, where the Spaniards had fled to the mountains, and were almost destitute of every kind of provisions, till they received timely supplies from this country, which enabled them to rally, and again recover some of their fertile plains, then highly cultivated by the Moors. Our connexion at that period with Spain was much more intimate and more friendly than with France, and the English were also as much more esteemed by the Spaniards. The cause of this friendship developes the national characteristics of the three nations. England, always the friend and supporter of the distressed, furnished the Spaniards, *gratuitously*, with every kind of necessaries: France, it is true, aided them with troops; but these troops, not content with an exorbitant pay, also required power, and assumed an authority as if by right of conquest! Hence the ground and origin of the friendly emotions of the Spaniards for this country, and their aversion from the French, both of which prevail, to a certain degree, even at the present day.

With respect, however, to the origin or discovery of the paper now in use, and made of linen rags, Wehrs ascribes it to Germany. There is some plausibility in this opinion, though it may have been an Italian discovery. The following are the chief reasons for this judgment: "In Italy, no paper made of linen rags is found before the year 1367; at the same period it was not known in Spain; in England, there are no proofs of it before 1342, and in France, about 1314. On the contrary, Germany possesses documents on rag paper which may be dated certainly from the year 1308." This, however, is not conclusive evidence, as the custom of painting on the margins of manuscripts in Italy had become so general, that almost all the ancient records are on vellum; paper, whether made of cotton or rags, being unfit for such purposes. This fact might account for the rarity of rag-paper documents in Italy prior to those in Germany.

M. Millin, before concluding this article on paper, takes much pains to persuade his countrymen, that the drawing-paper which they use under the name of *English*, is really made in France, and sent here, where it is *sized*, and pressed between polished copper-plates, and then sent back to France! This ridiculous fabrication is told in order to convince the French, that the English cannot make good paper; yet they are allowed the *ingenuity* of *improving* that made in France. The author seems not to have known, that this drawing-paper is an *English* invention; that it is made on moulds wove in a peculiar manner, and the paper afterwards hot-pressed without any size, as he ignorantly supposes. Some recent attempts to introduce the manu-

manufacture of this wove paper in France have been made, but their success has not been very flattering.

The PAYSAGE (landscape) has furnished the editor with an agreeable and interesting subject, which he has treated copiously, by means of the English authors on this familiar, but arduous, branch of the pictorial art. His history of PAINTING details the most of the anecdotes of the ancient painters, the fortune of their pieces, and their relative merit. From an antiquary like our author, we should have expected much more accurate inquiries relative to the origin and progress of this pleasing art; but he evinces but little inclination for elaborate research, and his other literary avocations almost prescribe him sufficient time. Of all the English works on painting published within the last fifteen years, except one of the very worst, he seems to be totally ignorant, and it is probable that he really knows nothing of any of them but through the medium of the German. On the popular subject of PERSPECTIVE we find several judicious remarks, but generally too vague. The following instrument, the principle of which has been known above a century in this country, is falsely ascribed to French invention.

"PHYSIONOTRACE"—(a barbarous and illegitimate combination of a Greek and French word)—"A name given by M. Chretien to a *pantographer* which he had placed vertically, and to which he had added a moveable visual point attached to a horizontal thread, by which the parting point may be removed to any distance at pleasure, and thereby enabling him to delineate a portrait from nature in a manner infallible, and almost as large as life. Afterwards, this portrait is reduced with the horizontal pantographer, and engraved in any size required. Such a sure means would be extremely useful for taking the effigy of medals and coins, in which we have almost never a resemblance. M. Quenedey was the first who, in 1788, produced this kind of portraits in concert with M. Chretien. At that time they only did profiles, and engraved the outlines without shadows; but they have since much improved this manner of graving portraits, which has the merit of being prompt, and of seizing the true likeness."

The following account of POCKETS deserves the attention of those ladies, whose contempt of decorum has induced them to imitate their more abandoned neighbours in adopting a custom of the barbarous ages.

"The ancient writers never make mention of pockets: the girdle supplied their place, the same as with the people of the East at the present day. From the account of handkerchiefs it will appear, that they would not oblige the women, among the ancients, to wear pockets. Little fillets tied tight round the breast, and sometimes the girdle, served them for keeping every thing precious and secret. It is well known that the girdle sometimes supplied the place of a purse at that period, and that the pick-pockets had then particular address at robbing the girdles in the

mob: it is for this reason that they were called *cut-girdles*, as we now call them *cut-purses*. Nevertheless, it is not probable that this use of cinctures, that is to say, of carrying money in them, was common with the women of antiquity. They were not troubled with carrying money in order to purchase household necessaries: on the contrary, that was under the cognizance of the master of the house, and slaves particularly charged with this employ. It happened much oftener that the ladies wished to conceal in their clothes the ornament of a lover, a tablet, &c. This is the reason why they wore large fillets fastened round the breast, which were an article indispensable to the ladies' toilette at that period. There, also, love-letters sometimes found a place. 'How I am to be pitied!' exclaims a lover in a comedy of Turpilius, entitled *Philopater*, 'What shall I do? Unfortunate being that I am! I have lost on the road the letter which I had concealed between the tunic and fillet.' Ovid, in his Art of Love, also teaches his scholars to conceal letters in this manner.

"In the middle ages, the use of large purses obviated the necessity of having pockets in the clothes, as is still the custom among men in the present dress. The ladies, too, for some years, have proscribed the use of pockets; and not being able to dispense without a handkerchief, keys, and purses, like the Greek and Roman woman, whose costume they have imitated, have had recourse to the large purses, or bags, of Gothic times, to which have been given various forms, and different names, such as *ridicules*, *sacs*, *necessaries*, *indispensables*, &c."

The account of PORTRAIT PAINTING is perhaps one of the most interesting in this work; and the editor has added a list of the names of the most distinguished portrait painters, from the origin of this art in 1500 to our own times. The importance and superiority of portraits to every other species of painting, is here acknowledged; and the French now begin to perceive, that their reproaches against the English, for their supposed national vanity of preferring portraits, are as irrational as they are false. It is true, more genius is required to execute one good portrait, than twenty Venuses and Cupids; and this, perhaps, is the reason, why the French portraits are so execrable in every respect. The history of SCULPTURE is the most copious, and perhaps the most perfect, of any of our author's sketches. In the list of sculptors, those of Spain are the most conspicuous; and it is certain, that this art, since the barbarous ages, was practised in that country two centuries sooner than in Italy. In 1037, we find, that Ferdinand the Great patronized the arts, particularly sculpture, of which some vestiges still remain. It was not till about the year 1270 in Italy, and 1550 in France, that the art of sculpture began to be restored and cultivated.

We shall only observe, that these three massy volumes contain much curious and interesting information, chiefly extracted, indeed, from the German, and from other scarce and expensive works; but in order to render them a complete Dictionary of the Fine Arts,

it

it is necessary to add the author's other works on Mythology, and French Monuments and Medals. M. Millin is also editor of the *Magazin Encyclopedique*, one of the best monthly publications of miscellaneous science, literature, and antiquities, in France.

Dictionnaire Historique, Etymologique, &c.

An Historical Dictionary of the celebrated Personages of Antiquity, Princes, Generals, Philosophers, Poets, Artists, &c.; Gods, fabulous Heroes, Cities, Rivers, &c. &c.: with the Etymology, *and the Value of their Names and Surnames. Preceded by an Essay on Proper Names among both the Ancients and the Moderns.* By F. Noël, Inspector-General of Public Instruction, &c. &c. Pp. 520. 8vo. 12s. Paris. 1806. Imported by Deconchy.

WHEN we consider the influence of words, their power in creating new associations of ideas, and their importance as the vehicles of human knowledge, we shall not be precipitate in condemning any effort to illustrate the meaning of proper names, and their connexion with the progress of the human mind. Etymology is a science of much greater utility, and much more applicable to the study of national manners, than has hitherto been supposed. Much vulgar ridicule, indeed, has been ignorantly thrown upon it; but it should be remembered, that it has been the means of unfolding those principles which have now stood the test of ages, and shall for ever remain a monument of the strength, as well as the nature, of the "Human Understanding," as developed by the immortal Locke. By this science we are enabled to trace the origin, progress, and actual state, of words, or names, as used in the commerce of human life. In every stage they afford us the only certain knowledge of the then state of the human mind. At first, we have short simple names without inflections, which sufficiently characterize the ideas arising from simple impressions or sensations. Afterwards, the increasing multiplicity of nearly similar objects rendered it necessary to attach an epithet of some particular quality, or characteristic, of these objects: hence the origin of complex or compound terms, which from habit soon degenerated into arbitrary names. These names, at first perfectly understood, in the course of time became difficult to comprehend, and in proportion as the natural increase of society augmented their number, it also impaired the powers of traditional instruction; and the people, as they emerged from the common source of intelligence, forgetting the origin and full import of these terms, confused, abridged, or otherwise changed them: hence the origin of dialects. In this manner we are enabled to trace the real progress of the human mind from ignorance to knowledge. At first, their few simple ideas were

distinctly expressed by their distinct aspirations, or words; as their ideas became more numerous, their words necessarily became more complex. This opened a field for the diverse genius of men: some were occupied in cultivating their knowledge, and thence became chiefs; while others, more indolent and more ignorant, and, consequently, possessing only weak understandings, but imperfectly comprehended the relation of names with things; and in their diurnal use of terms, mutilated them often to an extent that rendered their origin extremely difficult, if not impossible, to be discovered. Thus, by the general corruption of language, we are able to ascertain, beyond all doubt, the low state of knowledge and civilization in any age or nation. The imperfect conceptions of the vulgar at the present day are likewise evinced, by their mutilating words which they do not perfectly comprehend, or to which they cannot affix a determined idea. Attention to this point would enable us to trace the capacity of the intellectual powers in conjunction with the natural history and progress of language, from simple and relative terms to complex and arbitrary names; from arbitrary names spring mutilated words, and even phrases, that in time become dialects, which finally constitute, with the progress of knowledge, new, and to a certain degree, entire, languages. Hence, too, will appear the utility of training the mind, at an early period, to associate its conceptions, or ideas, with words, and thus, perhaps, in some measure, obviate the dangerous influence of an ardent imagination, and the effects of the violent passions, on the juvenile mind.

But to return to the work of M. Noël: we are sorry that he has not always treated the science of etymology in such an enlarged view, and that he has designedly pursued it rather as a *litterateur* than a philosopher. As a preliminary to this work, the author has given a long "Historical Essay on Proper Names, both Ancient and Modern." It is divided into seventeen chapters, on the Proper Names of the Hebrews, Greeks, Romans, and other Ancient Nations; Names among the Moderns; Patronymics; Christian Names; Change of Names; *Pseudonymus*; Names attached to Sovereign Dignity; Nick-names; Superstitious and Poetical Names; Names of Animals, Cities, &c.; Anagrams and Acrostics; Allusions to Names; Art of Translating them; and Miscellaneous Anecdotes relative to the Distinction and Use of Names. In this Essay, indeed, there are many curious particulars relative to the use and power of names, or appellations, in different ages and nations; and if the author seldom discovers much perspicacity, or critical acumen, he as rarely deviates into the regions of imagination and visionary speculation. The following is the author's account of the etymology of the word *name:*

"The name, in general, according to the definition most commonly received, is the term which we are accustomed to use to designate a person or thing. This definition is founded on the import of the word *nomen*, which the etymologists derive either from the verb

noseo,

*nosco**, because, says Cicero, *quod rei nota est*, it is the characteristic mark which distinguishes each thing; or from the Greek word ὄνομα, in which Plato, by a decomposition somewhat subtle, found ὂν μαίεσθαι, to seek the origin of being†. Pythagoras attributed the imposition of names to sovereign wisdom; and it is in this sense that Plato said, that it belonged to the sages to give names to things. Epicurus, who did not ascend so high, agrees, at least, that the names are the effect of the first idea that men formed of the objects which they designate. As to the diversity of languages, he explains it by the diversity of impressions received in divers climates."

Nigidius, and the Stoics, as well as Aristotle, sought in the propriety of names the nature of things; and it was long a disputed question, whether they were natural and founded in reason, or positive and arbitrary. Neither the ancients, however, nor the present author, furnish us with any important assistance in this inquiry, which embraces two essential points—the connexion of articulate sounds with objects, which includes the mechanism of oral communication; and the relation between signs and natural objects, which is the principle of writing. The former would be under the influence of the particular emotions excited by external objects as they presented themselves; while the latter would require some exercise of reason and genius, or inventive powers, to form new, analogous, and convenient characters, as emblems, or hieroglyphics.

The first chapter of this Essay treats of Names among the Jews; but it is much less perfect than many English tracts on this subject, particularly Jones's Philosophy of Words. The second chapter, on the Greek Names, is more interesting. The author briefly mentions the ceremony of giving children names on the seventh or tenth day after their birth, which differed little from that still practised; and also notices the custom, in the days of Homer, of the mothers naming their infants at the moment of birth. "This custom was afterwards prohibited by a positive law, which at the same time ordered the father to name the children. Observing the frequent dissimilarity of children to their fathers, and their no less general resemblance to their grandfathers, it was usual to name the eldest son after the paternal, and the second after the maternal, grandfather; the remainder bore the names of agnation and cognation. On the contrary, among the Lycians, the son took the name of the mother, because the succession passed to the daughters." The Greeks, it appears, at least in their decline, were as forward in changing or adding to their names as the people of the

---

* "*Noscimen, novimen, notamen, notimen.*"

† "A third etymology is ὀνίομαι, to be useful, because its use serves to make known things; and a fourth, νέμειν, to distribute, νόμος, law; the name giving to each thing its value, as the law gives to every one that which belongs to him."

present

present age. Lucian, indeed, humorously observes of the *parvenus* of his time, that from "a *dissyllable*, which their names had been in the lowness of their first condition, they became a *quadrisyllable* after the change of fortune." This hint is worthy the consideration of our modern *'Squires*, some of whom, although perhaps foster-brothers of Tom Jones, have not only added to their names the appendix of Esquire, but have now, we are told, prefaced it with *Sir!* Folly and depravity generally go hand in hand; the latter has desolated the Continent these last eighteen years; the former now begins to predominate in this country, and idiotism has attained supremacy in the West.

The Romans, although not the first, as Appian erroneously pretended, who used two names, were at least the first people who reduced this custom to a systematic and general use, after their union with the Sabines. The mother of Romulus, indeed, was called *Rhea Sylvia*, her grandfather *Numitor Sylvius*, and her uncle *Amulius Sylvius*. The chief of the Sabines had also two names; but it was a considerable time before the Romans attained such importance, or became so numerous, as to render the distinction of names indispensable: in the course of time, however, they augmented them from one to three, and even four.

"1. The family name, the *nomen* properly so called, was common to all the descendants of the same house (*gens*), and to all its branches. Thus, *Julius* was probably the proper name of the first author of that house, as it descended, or pretended to be descended, from Iulus, the son of Æneas.

"2. The *prænomen*, or first name, distinguished the persons of the same family.

"3. The *cognomen*, or surname, was given to some as an honourable title, or a term founded on the vices or virtues in those to whom it was applied.

"4. The *agnomen*, or fourth name, was another kind of surname, or title.

"The *prænomina*, which distinguished the persons of the same family, drew their signification from some peculiar circumstances: thus *Tullius* from *Tullus*, a Roman *prænomen* of happy omen, *quasi tollendus*, an infant worthy of being reared. After the birth of the child, the midwife placed it on the ground, and the father took it up (*tollebat*); hence the origin of this verb being used to express the act of cherishing and educating.

"The *cognomen*, or surname, was founded, 1. on the qualities of the mind, which comprehended the virtues, manners, sciences, and noble actions: thus, *sophus* indicated wisdom; *pius*, piety; *frugi*, good morals; *gurges*, *nepos*, bad habits; *publicola*, patriotism; *lepidus*, *atticus*, witty, facetious, eloquent, &c. 2. On the different parts of the body, the imperfections or peculiar qualities of which gave occasion to surnames, as *crassus*, corpulent; *macer*, meagre, &c. There were also two sorts of surnames; the *cognomen* distinguished one branch from a parallel one of the same family: the *agnomen* characterized a subdivision of a branch, and

and both were usually taken from some remarkable event which distinguished the chief of a division, or subdivision. *Scipio* (a walking-stick) was the *agnomen* of the conqueror of Carthage, and became that of his descendants, which were thus distinguished from those of his brother, who had the surname *Asiaticus.*"

From the chapter on Proper Names among the Moderns, it appears, that the noble families in France had no surnames before the close of the tenth century, when they began to adopt those of their possessions, or lands. Duchesne, Mathieu, and Mezeray, state this fact, and add, "that the rich merchants took the names of the towns in which they resided." We apprehend, however, that this statement is not quite correct; as we find, that not only the usual Christian names, or appellatives, were in use among the saints of the fourth and fifth centuries, but also surnames taken from places, or events; and if such names were in use, it is difficult to suppose that at least some of the nobles did not adopt them. About 450, when the Greek church claimed the superiority over the Romish, several of these local surnames occur among the champions of Popery. "But," says M. Noël, "it was not till the thirteenth century that surnames became general in France, although in the North they were common in the ninth. These surnames, however, were not transformed into family names, in a fixed manner, till the institution of coats of arms." The author, indeed, has so grossly misconceived the nature and use of names in the British isles, that it is certainly sufficient to invalidate his opinions respecting their use in other countries. As a literary historian, we see that he is frequently inaccurate, and even erroneous, in what relates to his own country, and consequently, still more so in regard to others. "Many families," he asserts, "in Holstein, and other countries, have still *no* family name; and they are distinguished only by their Christian name, and by that of their father, son of John, son of Peter, *Johnson*, *Peterson*, &c. This latter is familiar to the Scots!" It is strange that our author should be so far misled by his love of etymology, as to consider these names still merely appellatives instead of surnames. He has not perceived that *Mac* is Irish, *Fitz* is Norman, and that *son* is Anglo-Saxon, all of similar import, which were first used as a title of honour and endearment in consequence of some noble act, and hence became cognomens of noble distinction for several ages, some of which have continued to the present day.

"In Poland, about the end of the seventeenth century," observes M. Noël, "the peasants had no name; the nobles only were known by their names. In Hungary, surnames have been used since 1120. Their use in Dalmatia, Croatia, and Sclavonia, is much more modern. In Transylvania, the name is placed after the surname; and instead of saying Gabriel Bethlehem, they say Bethlehem Gabor. In Denmark, names were not fixed till after Frederick I.; in Norway, it was still later. In Sweden, since 1514, some took the proper names of their fathers, but no one surnames till a much more recent date. Family names were common in Germany

Germany in the twelfth century, in Spain in the eleventh, and in Italy and France in the tenth. In Guinea, on the Coast of Africa, the mothers name their children in imitation of the first sound which they utter, as *Corankin*, &c."

This account, considered as a history, is extremely imperfect, and in every respect contemptible from such a writer. The author has not determined, in any definite terms, the particular era of one fact relative to the imposition of appellations and surnames. In Portugal, even at the present day, many of the lower classes have no family name. It may be remarked, indeed, that whilst the peasants never think of more than the common appellation of *Senhor* Joaõ, José, Manoel, Antonio, Francisco, Joaquim, Simaõ, Pedro, &c. those of distinction seldom have less than two or three appellatives, or christian names, independent of their titles and surnames; as Antonio Manoel Francisco do Pinheiro. Many of the friars who distinguish themselves as preachers, and who have no surname, assume that of their order, or of the convent to which they belong.

The chapter on Patronymic Names is still more incoherent and uninteresting. M. Noël, in a style excessively heavy and confused, only tells us, that the Spaniards adopt the surnames of both father and mother, and that the Italians have introduced a refinement in the art of patronymics. "Instead of turning the appellative of their father into a surname, they make his surname both an appellative and a surname for themselves; as Galileo Galilei, Sperone Speroni, &c. The Flemings have done the same. Others have revived the Greek termination of *Stephanides* for Fitz-Stephen." Under the head of Nicknames, the author gravely tells us, that some "are ironical, like that of *poet-laureat*, which the English give to bad poets!" This, indeed, is worthy of Buonaparte's "Inspector of Public Instruction." M. Noël is better qualified to collect anedotes, than to write an historical dissertation; accordingly, we have a very copious collection under the title of "Superstition of Names," whence omens, presages, &c. have been drawn. Such a *melange* is well adapted to the superstitious sentiments of the French people of modern days. In treating of Anagrams and Acrostics, the author boasts, that "good sense has made these laborious bagatelles disappear, and their imaginary merit has not been able to maintain itself against the empire of reason." Unluckily for M. Noël's "good sense," however, these "laborious bagatelles" still occupy a conspicuous place in the most popular periodical and other publications of Paris.

A preliminary dissertation so vague, verbose, and vapid, as what we have found the preceding to be, is not a very favourable presage of a good etymological dictionary of proper names, in which a sound judgment and great philological powers are necessary to the proper illustration of every word. An example will suffice to convey an idea of the author's style and manner.

"CHRISTOPHER, a saint, usually represented of a colossal stature; a custom,

custom, it is said, which originated from the superstitious opinion, that after having seen his image, one would not be subject to sudden death. Etym. χριστὸς *(christos)*, Christ. Prim. χρίω *(chriô)*, to anoint; φέρειν *(pherein)*, to bear. Pret. m. πεφόρα *(pephora)*."

"CHRYSOSTOME, *golden-mouthed*, a father of the Church renowned for his eloquence. Etym. χρυσὸς *(chrusos)*, gold; στόμα *(stoma)*, mouth."

In the latter explanation, no notice is taken of *Dio*, who was surnamed Chrysostome, which some good scholars have rendered *honey-mouthed*, in allusion to the sweetness and mellifluence of his eloquence. The name *Dio*, indeed, from Διὸς, divine, does not appear in this Dictionary; neither do we find *Ascanius*, and a multitude of other names which are necessary to the classical student. The author has endeavoured to flatter and deceive the vulgar, by accompanying the Greek terms with Roman characters, as above; but independent of the general inadequacy of these characters, they are particularly defective in the *subscriptum* vowels, and ought not to be given as faithfully representing the Greek. Upon the whole, we consider this Etymological Dictionary rather as a proof of the decline of learning in France, than a happy prognostic of its restoration. We shall only add, that M. Noël has confined himself to proper names in Greek and Latin only, without introducing the Hebrew and other languages, which were necessary to form a complete work.

MISCELLANEOUS.

VINDICATION OF THE RIGHT HON. JOHN SULLIVAN,

AGAINST THE ATTACKS OF VALERIUS PUBLICOLA, IN THE ANTI-JACOBIN REVIEW FOR DECEMBER, 1806.

Being a Narrative of attested Facts relating to the Ship Elizabeth, &c. &c. Printed 1788; *Reprinted* 1807.

A CORRESPONDENT, in possession of a copy of the above tract, containing the Narrative, together with Mr. Sullivan's Letter to the Court of Directors, explaining the documents with which that Narrative was accompanied, has communicated to us the following summary of its contents, which, in justice to Mr. Sullivan, we insert, presuming it to be correct.

In the year 1772, the embarrassed state of the Company's affairs in England having made them judge it expedient to limit the remittance through their treasury to a very small amount, and at a very reduced exchange, the necessities of their numerous servants abroad compelled a very general recourse to foreigners; and the French governors of Pondicherry and Chandenagore became the medium of British remittance between India and Europe; and continued to be so until 1775, when they failed in debt to British subjects, nearly one million sterling.

Such

Such was the situation of things, when the impaired state of Mr. Sullivan's health obliged him, with the permission of Government, to take his passage for Europe on board of a French ship in March, 1776; and in the month of August following he landed at L'Orient.

Upon his arrival at that place, through the attentions paid by the captain and supercargo of the ship to his imperfect health, he became the guest of the owners of the ship, Messrs. Admyrauld; and having, in his intercourse with them, found that a secure channel was open, through them, for drawing his property from India, he agreed to give them orders upon his agents in India.

It is in evidence upon the Records of the Company, that Mr. Sullivan's negotiation with the French house of Admyrauld, relative to the ship Elizabeth, in which he ultimately became interested, was concluded in September, 1776; that it was undertaken *solely with a view to the remittance of property from India*; and that the mode of remitting through foreigners had originated in a necessity, which the exigency of the Company's affairs had imposed upon all their servants.

It is in evidence, that the ship Elizabeth, which the house of Admyrauld sent to India in consequence of the negotiation of September, 1776, sailed from France in March, 1777; that is to say, at a period of profound peace, and fifteen months before the war broke out between England and France; that she was destined for the most limited voyage, namely, to the Coast of Coromandel *only*; and, that express orders were given for her being dispatched, *at the latest*, in the spring of 1778.

It is further in evidence, that, by an unforeseen delay in the provision of the goods for the returning cargo (by which the remittances were to have been made), the period for the dispatch of the ship was protracted; that in August, 1778, hostilities having unexpectedly commenced in India, within one month of the time when the rupture between England and France took place in Europe, the Governor of Pondicherry did, by an act of coercive authority, under date the 18th August, 1778, impress this ship, the Elizabeth, into the service of the French Government; in which service she was held by two succeeding acts of similar coercion, dated the 3d September, and 29th December, 1778; which acts, placing her under the immediate controul of the commander of the Pourvoyante frigate, unhappily occasioned her to be assisting to that frigate in the capture of the Osterley Indiaman.

It is also in evidence, that Mr. Sullivan continued in Europe from August 1776, until February 1781, that is to say, nearly two years subsequent to the unfortunate capture of the Osterley; and, that when he was informed, by a letter of the 5th of June, 1780, that the house of Admyrauld had made a claim, in favour of the ship Elizabeth, to a share in the prizes, he did, instantly upon the receipt of the said letter, utterly disclaim and renounce all participation therein, and withdrew himself altogether from every concern with Messrs. Admyrauld*.

In

---

* *Notarial Attestation of Mons. Admyrauld, dated 18th October, 1788.*

"Aujourd'hui est comparu devant les Conseillers du Roi, Notaires au Châtelet de Paris sous signés, S. François Gabriel Admyrauld, negociant de

In 1781 Mr. Sullivan returned to India, having been appointed unanimously, by the Court of Directors, to represent the Company at the Court of the Soubahdar of the Deccan. The state of public affairs upon his arrival occasioned his services to be required in another direction; and the most honourable testimonies are borne by the Governor and Council of Madras to those services, from which we shall extract the following:

---

de la Rochelle, etant de présent à Paris, logé Rue St. Joseph, St. Eustache, No. 14. Lequel, désirant de rendre hommage à la vérité, et satisfaire au désir que lui a témoigné M. Jean Sulivan, a, par ces présentes, déclaré et certifié, Que M. Jean Sulivan, originellement intéressé (avec lui le comparant et feu M. Pierre Gabriel Admyrauld son père) dans l'armement du navire l'Elizabeth, Capitaine Crozet, destiné pour le commerce de l'Inde, n'a nullement profité de la prise du navire Anglois l'Osterley, faite par la Frégate du Roy, La Pourvoyante, et par le navire l'Elizabeth. Qu'aussitôt que M. Sulivan fut instruit de cette prise, et du droit que les intéressés de l'Elizabeth y avoient, il fit témoigner au S. Comparant et a son père, armateurs de l'Elizabeth, par une lettre du vingt Juillet, mil sept cent quatre-vingt,

"Que quelque considérable que peut être sa part dans cette prise, comme elle etoit faite sur sa nation, il ne pouvoit se résoudre à en profiter; que plutôt que s'enrichir du malheur de ses compatriotes il céderoit sa part aux autres interéssés; qu'il dêsiroit en même temp n'etre plus regardé comme ayant intérêt au navire; et nous prioit de se décharger de l'interêt, ne demandant pour cela que le remboursement de ses fonds, avec l'intérêt de ceux, sur le pied de cinq pour cent l'an, seulement.

"Que cette proposition ayant été acceptée, effectuée, purement et simplement, sans autre avantage pour M. Jean Sulivan, il est dès lors devenu ètranger au dit navire l'Elizabeth; n'y a plus de droits, et réellement n'a eu aucune part, directement ni indirectement, dans les partitions faites entre les interéssés du produit de ce navire, ni de ceux résultans de la prise du navire l'Osterley.

"En témoignage de quoi, le dit comparant a fait la présente déclaration.

"D'un acte fait et passé à Paris dans l'etude de M. Margantin, l'un des dits Notaires, le seize Octobre mil sept cent quatre-vingt huit,

"Et signé, ADMYRAULD.
"FARMIN. MARGANTIN."

"We, His Britannic Majesty's Ambassador Extraordinary at the Court of Versailles, do certify to all whom it may concern, that Mr. Margantin, and Mr. Farmin, who have signed and delivered the above Certificate, are *Conseillers du Roi, Notaires* at the *Châtelet de Paris*; and that to acts so signed, delivered by them, full and undoubted faith is given, in and out of court. In witness whereof we have hereunto set our hand and seal.

"Done at our Hotel, in Paris, the seventeenth day of October, one thousand seven hundred and eighty-eight.

"DORSET."

Extract

Extract of a Letter from Lord Macartney to the Court of Directors, dated Fort St. George, 14th May, 1782.

"Whatever can be done for the public service, attainable by ability, resolution, and address, will be accomplished by Mr. Sullivan, whose mind is awake to every object within his reach, or within his view. We have thought it necessary, in our circumstances, to devolve upon him a considerable share of administration to the southward; as far as we could venture to do so, under the particular controul and restraint under which we have placed ourselves."

Extract of a Letter from Lord Macartney, and his Council, to the Court of Directors, dated Fort St. George, 5th September, 1782.

"Copies of the most important of the letters and papers to which Mr. Sullivan alludes, go a No. in the packet. They will evince the magnitude of the object which has so much engaged his solicitude, and his active zeal and ability, in the management of that branch of the administration which has fallen to his share. We lament, for your sakes, that that share has been circumscribed; and that, not possessing them ourselves, we could not invest him with the powers he requested: because we are persuaded he would have employed them to the advancement of your essential interests."

Such is the sum of the matters contained in the original Narrative, and its accompanying documents. The copy now reprinted, and from which the above summary has been taken, is followed by some further observations on the subject of the transactions relative to the ship Elizabeth; and we cannot, without injustice to Mr. Sullivan, conclude this article without adducing the following passages:

"If the judgment of a public body can afford any ground for inferring the opinions and sentiments of those who pronounced that judgment, every equitable and honest mind must infer from that of the Court of Directors, that, although the act itself upon which they pronounced was judged to be contrary to the letter of the law in favour of the monopoly of the Company, and therefore it became necessary, for precedent and example, that they should mark their disapprobation of similar transactions; yet that they considered themselves bound, in justice to Mr. Sullivan, so to express that disapprobation, as to confine it to such part of the transaction as related to the infringement of their monopoly; and thus, by fair inference, to justify him from imputation in any other part. And the more especially, as the Company had thought proper to direct their solicitor to commence suits at law, or in equity, against one of their servants (who held an high office in India at the period of those transactions in the Indian seas), 'on account of his conduct respecting the French ship.'

"In 1790, not two years subsequent to the date of the Resolution of the 5th November, 1788, and when the transaction to which that Resolution refers must have been fresh in the recollection of the Court of Directors, Mr. Sullivan had the gratification of receiving the most satisfactory proof that he had not suffered in their favourable opinion; a majority of them having, separately, assured him of their support, if he should succeed in an application to the Minister, with a view to obtaining the Government of Madras."

INDEX.

INDEX.

A

ABLATIVE case, its adoption in the Italian language, 7.
Academy of Music in France, its origin, 494.
Adam, commencement of his moral guilt at the fall, 354.
Adran, his imploration of the assistance of Lewis XVI. in behalf of the King of Cochin-China, effectual, 131; his subsequent promotion, 132; his death, 135.
Adultery, remarks on its prevalence in England, 88; infamous apology for, 300.
Agriculturists, anecdotes concerning one of our great, 367.
————, modern, reprehended for employing a language peculiar to themselves, 108.
Air, importance of to the feathered tribe, 384; its power in propagating sound, 384.
Ambassador, English, the impossibility of his becoming a traitor to his country, 379.
Ambassadors, the present English, at foreign courts, remarks on, 378.
America, reasons assigned for her extensive intercourse with, and attachment to, England, 466.
Americans, absurd declaration respecting their happy condition, 117.
Anecdote, atrocious, of a French officer, 32.
Anti-Jacobin, defence of the, against the charge of personal abuse, 313.
Arabian Nights, remarks on the nature of the plan, and execution of the, 5.
Armstrong, Dr. his complaints respecting the mutability of the English climate, 339.
Articles, reflections on the sense of the, 233.
Arts, paradoxy frequently observable in productions of the, 264.
Atonement, the doctrine of, declared by the Jewish prophecies, no less than that of the divinity of Christ, 415.
Atrocity of the Dutch, horrible instance of, 159.
Attraction, capillary, striking effects of, 385.
Avarice, curious instance of the height to which it may be carried, 160.

B

Bampton Lectures, account of their plan and principles, 232.
Bank of France, atrocious robberies on the, 462; causes of the shock or bankruptcy of it, 463.
Banker, his business considered, 461.
Barracks, their erection of great utility to the country, 94.
Batavia, account of the bay of, 125; fatal effects of the climate, 126.
Beattie, Dr. comparison between him and Dr. Priestley, 41; his animadversion on Hume's Dialogues, 44.
Beauty, female, qualities requisite for, 362.
Bengal, amount of its population, 71; its importance to England, 71.
Blasphemy, horrible picture of its prevalence in Holland since the Revolution, 155.
Blasts, downright, instructions to guard against their fatal consequences, 305.
Blunders, not confined to Ireland, 58.
Booksellers, Scotch, their partiality in the Pictonian prosecution, 286.
Brazilians, probability of their attempting to gain independence, 33,
Brazils, the transfer of the Portuguese Government to the, considered, 34.
Breakfast, singular bill of fare of one at Paris, 365.
Bull, Bishop, his opinion of original sin, 243.
Bulls, proved not to be confined to Ireland, 58.
Buonaparte, remarks on his promise to restore the Jewish empire, 156.
————, his detestation of the liberty of the press, 170.
————, his insulting behaviour to the Ambassador of the Elector of Bavaria, 279.
————, most of his victories won by gold, 378.
Burdett, Sir Francis, unjustly charged with apostacy, 377.

C

Cæsar and Cato, parallel between, 13.
Calabrians, the rousing of their spirit not to be attributed to the present Ministry, but to the late, 405.
Calendar, the republican, derived from the Dutch inhabitants at Batavia, 125.
Calvin, remarks on his doctrine and writings, 237.
Calvinists, their violent opposition to conscientious Churchmen, 233.
Campo de Villarica, account of that fertile valley, 482.
Cathedral at Funchal, account of the, 25.
Catiline's address to his soldiers on the eve of a battle, 14.
Castlereagh, Lord, anecdote of, proving his humanity, 66.
Caung-Shung, account of this extraordinary King of Cochin-China, 133; his naval and military forces, 135.
Celts, ingenious observations respecting their origin, 259.
Chancellor of the Exchequer, proofs of his political derangement, 206.
Characters, popular, strictures on, 413.
Charles I. his death attributed to the fanaticism of the army, 227.
———, his conduct with that of Lewis XVI. contrasted, 396; his domestic character, 396.
Christianity, reflections on the conversion of savages to, 80.
———————, its rapid approach to extinction in France, 169.
———————, not to be attacked by irony and ridicule, 435.
Church, Gallican, remarks on the schism prevailing in the, 163.
———, schisms excited in the bosom of the, 233.
———, its small emoluments a cause of diminishing the number of the Clergy, 445.
Church, Catholic, its doctrine on original sin, 242.
Church of England, its doctrine respecting original sin, 244.
Church and state, necessity of the strictest harmony between them, 328.
Civilization, remarks on its definition, 115; erroneously asserted to be injurious to population, 116.
———————, remedy for the ill effects of, 117.
———————, its baneful effects in engendering learning, science, and the arts, 123.
Clergy, their influence at Madeira and Teneriffe, 26; their abundance in Rio de Janeiro, 29.
Clergy, French, attachment of the people to the nonjuring, 168.
Climate in England, general remarks on the variation of the, 338.
———, its real change to be attributed to the change of the style, 340.
———, erroneous opinion of its frequent change refuted, 343.
Cochin-China, reflections on the ignorance of the English respecting, 24.
———————, account of that country, hitherto so little known, 129; historical sketch of its political state, 131; treaty between its King and Lewis XVI. of France, 131; advantages thence resulting to the latter, 136.
———————, articles of commerce supplied by, 138; the King favourable to the English, 138.
Colon, its use not easily ascertained, 421.
Colonies, probability of the old declaring themselves independent, and necessity of establishing new ones, 469; rules for their establishment, 471.
———, projects of France towards new ones, 471.
Commerce, definition of the term of, 461.
Confederacy, the late Continental, its failure owing to the precipitancy of Austria, 404.
Confidence, private, atrocity of betraying, 370.
Congruity of merit, inquiry into the doctrine of, 349.
Connoisseurs, pointed observations on, 263.
Controversy, Pictonian, summary of the, 183.
Convulsions, their general prevalence in France, and their fatality, 479.
Countries, Catholic, source of the wretchedness and dirt in, 273.
Country gentlemen, characteristics of the, 376.
Cotton-yarn, arguments on the importance of its importation from India, 78.
Craniology, principles of this modern science, 201; political advantages to be derived from it, 209.
Cranmer, his conduct at the Reformation, 235.
Credulity, the victim to, described, 390.
Criticism, genuine, characteristics of, 434.
Critics, general observations relating to them, and their comments on our old writers, 10.
———, censure of the unprincipled conduct of modern, 84.
Cromwell, eulogy on, 227.
Curates' Act, remarks on the tenor of the, 110.
Currents at sea, always travel in right lines, 305.

Custom, singular, of forming female circles at Geneva, 270.
Cuthbert, Saint, his reason for female exclusion from all places of worship accounted for, 139.

D

D'Alembert, excellence of his Discourse on the Encyclopedie, 450.
Death, a profane apostrophe to, 52.
Delaney, Dr. his opinion of the nature of original sin, 240.
Deluge, objections of Mr. Pinkerton to the, 257.
Dessalines the most proper opponent of Buonaparte, 32.
Depravity, French, abominable instances of, 480.
Disasters at sea, probability of averting many, 305.
D'Oubril, M. observations on the nature and execution of his mission to Paris, 408.
Dramatist, irascibility of a, in consequence of the rejection of one of his pieces, 424.
Draper, Lieut.-Col. his reasons for publishing his Address, 288.
Durham, inquiry into the treachery of, 309, 314.

E

Eden, the nature of man in the garden of, 254.
Education, respective advantage of a public and a private, 36.
———, its increased expence a reason for decreasing the number of clerical students, 443.
———, physical, of children, dissertation on the, 479.
Election, reflections on the late parliamentary, 335.
Election, review of the doctrine of, 238.
Elizabeth, the, account of the proceedings respecting that ship and her cargo, 438.
Elms, impropriety of cutting them, 316.
England, its duty to keep a watchful eye on the colonies of Portugal, 35.
———, state of its revenue, &c. in Mr. Pitt's administration, 91.
———, necessity of being an armed nation, 96.
Enthusiasm, religious, necessity of disarming its hostile efforts, 101.
Episcopalians and Puritans, erroneous statement respecting, 423.
Epitaph, Gray's, in Latin, 331.
Equality, perfect, its foolish recommendation for the restoration of the present rotten fabric of society, 118.
Etruria, honourable conduct of the Queen of, 275.
Evaporation, ingenious remarks on, 382.
Evils, minor, specimens of, in a satirical respect, 307.
Excommunication, some particulars relative to a late, 68.

F

Faëry Queen, Spenser's, general remarks on, 5; allegory of the character, 6.
Fame, posthumous, declamation on the insignificance of, 433.
Fatalism, the fashionable religion of the Parisians and of the armies, 165.
Females, their exclusion from all places of worship dedicated to St. Cuthbert, 139; punishment of two for profaning this custom, 140.
Ferney, account of an excursion to, 270.
Fish, astonishing number of, reported to exist near the shore of Amsterdam Island, 124.
Fitz-James, the Duke of, sale of his estate during the Revolution, 165.
Fitzherbert, Mrs. remarks on the reports of her third marriage, 192; impropriety of her attachment to the Prince, 298.
Flitch of bacon, origin of its distribution as a reward for connubial affection, 142.
Forgiveness of injuries strongly enforced by the Holy Founder of our religion, 199.
Fox, Mr. observations on the political conduct of, 220; outlines of his character by Kersaint, 397.
Fouché, account of this devil in human shape, 167.
France, her advantageous treaty with the King of Cochin-China, 136; her impolitic conduct to America after the American war, 465.
———, varieties of characters produced in France by the Revolution, 470.
———, state of religion in the southern parts of, 168.
———, striking proof of its misery, 460.
Franciscans, in Cochin-China, account of the order of, 25.
Free will, ingenious remarks on man's, 455.
French, their ignorance of the English Government, &c. 40.
———, instances of their rapacity in Holland, 154.
———, remarks on their political feelings, 170.

French Government, nature of its present form, 407.
Frenchman, atrocious anecdote of a, 32.
Fullarton, Col. remarks on his ostentation, 199; censured for a pamphlet written and disseminated in Trinidad, 200; his conduct towards the rebellious Polygar chiefs, 202; his concurrence on the first Proclamation after his arrival at Trinidad, 173: his neglect to consult Commodore Hood on the occasion, 173; his appointment as joint Commissioner proved, 174; his recurrence to retrospective matters, contrary to his instructions, 175.
Funchal, the capital of Madeira, described, 25.

G

Galgacus, his address to his soldiers compared with that of Catiline, 16.
Gall, Dr. remarks on his craniology, 203.
Garrow, Mr. his extraordinary assertion on the trial of Col. Picton, 282.
Geneva, attachment of its inhabitants to the ancient Government, 269; singular custom prevalent in that city, 270.
Gibbon, anecdotes relating to that historian, 272.
Gleig, Dr. avows himself to be author of the letter of Gregor Mac Nab, 318; his apology for it, 319.
God, necessity of resignation to the will of, 145.
Goths, asserted to be of the same nation with the Scythians, 257; futility of this hypothesis, 258.
Grattan, Mr. strictures on the political character of, 69.
Guilt, its future punishment regulated by the different degrees of the present, 150.
Guimaraens, account of that ancient city, 484.

H

Handkerchief, remarks on the use of the, 498.
Haugwitz, impropriety of employing him in behalf of Prussia, 212.
Hawkesworth, Dr. strictures on his Voyages by Dr. Beattie, 39, 42.
Heir Apparent, his self-degradation by becoming the leader of a party, 371.
Herodotus's incredulity in favour of his relation respecting the naval expedition of King Necho, 430.
Hindoos, strictures on their ideas respecting the transmigration of souls, 129.
Holland, influence of the Revolution on the morals of the people in, 155.
Hood, Commodore, points at issue in the contest with Col. Fullarton, 178.
House of industry at Limerick, lamentable account of the, 59.
House of Commons, extent of its legal power, 401.
Human capacity, its limits defined, 451.
Hume, Mr. censured by Dr. Beattie, 44.
Husbandry, statement of the present system of, in Bengal, 72.
Hydrophobia occasioned by the bite of enraged men, 126.

I

Jacobinism, its prevalence still maintained, 377.
Javanese, inquiry into the benevolence attributed to them, and to all Hindoos, 128.
Jefferys, Mr. general remarks on the publications of, 186; source of his misfortunes, 187; his complaints against Government, 190; remarks on his bankruptcy, 197.
Innocence, no protection from the virulence of party rage, 431.
Insanity alleged as a palliative for literary incapacity, 292.
Inscription, specimen of a modern in the cathedral at Exeter, 51.
Intelligence, literary, 448.
Intelligencies, their division into direct and compound, 450.
Intoxication, fatal effects of, propensity of literary men to it, 89.
Intrigue, certainty of its final detection and exposition, 442.
Invasion, the possibility of its taking place considered, 95.
Investigation, the delicate, observations respecting, 104.
Irish, superstitious credulity of the peasantry, 55.
Iron mine, account of the only one in Portugal, 483.
Judgment, the last, conditions on which the tenor of our sentence will depend, 151.
Jugurtha, his device in attacking the army of Metellus, 18.
Julian, the Emperor, inconsistent opinions of the Edinburgh Reviewers respecting the writings of, 435.
Justification by faith, the opinion of the Church of England respecting it proved to be Lutheran, 355.

K

Knowledge, and its three grand divisions, ingenious chart of, 456.

L

Labour, democratical ideas relative to its remuneration, 121.
Language, remarks on the necessity of retaining it in ancient authors, 2.
———, Irish, remarks on its copiousness, 60.
———, the French, its general use in Holland since the Revolution, 156.
Languages, remarks on the use of the word, 21.
———, the ancient, most proper method for obtaining an accurate knowledge of them, 431.
Lanjuinais, dignified consistency of, 167.
Laureat, remarks on the word, 4.
Laws, the, equally binding on the prince and peasant in England, 196.
Laurence, Dr. his observations on the Scholastic doctrine of congruous merit, 352.
Learning, asserted to be prejudicial to society, 123.
La Trappe, account of the monks belonging to the convent of, 54; founder of the order, 54.
Legislator, qualities requisite in a, 375.
L'Esprit, tolerable inquiry into the nature of, 477.
Leslie, his conversation with the Duke of Norfolk respecting Mary Queen of Scots, 316.
Letter, consolatory, admirable specimen of a, 49.
Levy en masse, dangerous consequences of the, 96.
Lewis XIV. trait of generosity in, 53.
Lewis XVI. comparison between him and Charles I. 395.
Ladies, their licentiousness at Rio de Janeiro censured, 29.
——— at Rome, unfavourable account of the, 278.
Lambeth Palace, brief description of its interior, 426.
Liberty, French, specimen of, 157.
Lines on "a blighted Rosebud," 231.
Literature at Naples, remarks on the state of, 278.
Liturgy of the English Church, its excellencies, 418.
Lombard, his doctrine of grace by no means injurious, 348.
Luther, his opinion respecting the congruity of merit, 350.
Lyons, disposition of its inhabitants to royalty, 269.

M

Macgregors, libel against the, 310.
Mac Nab, Gregor, the letter of, declared to be a libel, 312; the author afterwards discovers himself, 318.
Madeira, observations on the clergy at, 26.
Madness, chiefly owing to intense thinking, 205; its cure, 208.
Malouet, M. revolutionary tergiversation of, 161.
Man's free agency discussed, 455.
Manure, animal, its preparation from human bodies recommended, 119.
Mars, ingenious observations respecting the use of this word in the Italian and Latin, 7.
Mary Queen of Scots, remarks on the authenticity of her letters, 308, 315.
Massacre of the priests at Paris in September, 395.
Mayor, Lord, wonderful sagacity of a, 402.
Melville, Lord, impropriety of the premature Addresses against, 402.
Members, extraordinary kind of, in a former House of Commons, 436.
Merit, human, ingenious remarks on, 347, et seq.
Metellus, history of the battle fought between him and Jugurtha, 18.
Middlemen, sentiments on the, 56.
Milton, his reply to the Duke of York, 229.
Mind, human, division of the powers of the, 453.
Ministers of the Church, their duties considered, 420.
Ministry, political derangement of several members of the present, 206.
———, miserable state of public affairs on their appointment denied to have existed, 406.
Mitford, Col. his remark on the propensity of Englishmen to abuse their own climate, 340.
Monk, observations on his restoration of King Charles, 228.
Monuments, public, inquiry into the appropriation of the subscriptions for erecting several, 322.
Mulberry, its culture in Bengal, 77.
Murdin, his authority in respect to the letters of Mary Queen of Scots, 309.

N

Name, origin of that word, 504 506.
Nature, human, reflection on, 262.
Neapolitans, ignorance of two of the nobility, 276.
Negotiation, reflections on the late, 215; pretexts of the French for protracting, 410.
Negroes, observations on their capacity, 82.
Neuter gender, the neuter state substituted for the former term, 421.

New-hall, description of it, and of the nunnery, 140; its establishment in England, 445; successful attempts of the refugees to induce English ladies to take the veil, 446.
Novel-writers, severe attack on, for their dissemination of bad principles, 80.

O

Ode to the Army, 330.
Opera, the Italian, censured, 499.
Opium, its culture monopolized by the Government, 73.
Optics, ingenious preliminary observations on, 386.
Organs, the, of the various passions considered, 204.

P

Paine, Tom, interesting particulars of, 364.
Palm, Mr. the atrocious murder of, 222.
Paradise Regained, appropriate sentiments on, 230.
Paradise, nature of the covenant with man in, 244.
Paris, extortionate price of apartments for the English at, 367.
——, remarks on the alterations produced on the morals of the people at, in the course of thirteen years, 165.
Parma, the Duke of, probability of his death being occasioned by poison, 274.
Patriots, the Dutch, instance of their barbarity, 159.
Paull, Mr. his conduct in respect to the charges against Lord Wellesley, 372.
Peace, observations on the one concluded after the American war, 46.
——, its conclusion at present impolitical to England, 214.
——, the first propositions relative to, made by Mr. Fox, 412.
Pelagius, his doctrine on the subject of original sin, 253.
Peter Pindar, censured for the immorality of his writings, 80.
Philosophism, modern, ridiculous specimen of, 119
Philosophy, the new French, introduced at Batavia, 124.
——, advantages derived from it in a state of wretchedness, 392.
——, instructive survey of its principles, 456.
Phœnicians, their superiority in naval affairs to the Greeks, 430.
Phraseology, reflections on the propriety of altering the ancient, 2.
Physicians asserted to have the most opportunities of acquiring knowledge of society, 114.
Picton, Gen. his reply to the charges brought against him by Col. Fullarton, 179; his observations respecting the means employed to render his character odious, 281.
Pinkerton, Mr. his aversion to the Celts, 256.
Pitt, Mr. review of his Administration, 91; his private character, 93.
——, abused by a late French writer, 492.
Pius VI. variety of opinions respecting the character of, 279.
—— VII. his degradation of religion in his submission to Buonaparte, 166.
Plenderleath, Mr. intricate case of, 318.
Pockets, on their disuse amongst ladies, 501.
Police, the French, its vigilance, jealousy, and severity, in Holland, 154.
Politicians, why more liable to mental derangement than other men, 205.
Poor's-rate, remarks on propositions for reducing the, 111.
Poplar-tree, the, why best adapted to represent French liberty, 359.
Portalis, his letter to Lewis XVIII. on the state of France, 167.
Portugal, transfer of its Government to the Brazils considered, 34; its trade to England, 34.
Press, the correction of public abuses its duty, 79; its freedom now existing only in England, 223.
Priestley, Dr. his delight in controversy, 40; contrast between him and Dr. Beattie, 41.
Prince of Wales, instance of his munificence in sending a gentleman to Portici, 268.
Princes, necessity of their discharging every religious, moral, and social duty, 297; their immoral conduct ought to be laid open to the world, 377.
Proselytism, general remarks on the spirit of, in Ireland, 65.
Profanation, horrible picture of public, in Holland, 155.
Prussia, strictures on her late political conduct, 211.
——, publication of her Manifesto against France, 224.
——, omission and neglect of her councils, 332.

R

Reformation, the English, principles on which it was founded, 235.
Reformation of the morals, manners, and minds, of the electors in England necessary, 376.
Reformer, political, mischievous insinuations of a, 99.

Regimen, dietetic, curious prescription for a, 116.
Religion, natural, its insufficiency philosophically proved, 48.
———, its influence on social order considered, 62.
———, present inattention to the performance of duties of, 444.
———, Christian, its beneficial consequences to man, 452.
———, its union with reason productive of the most lovely effect, 452.
———, revealed, its necessity pointed out, 452, 454.
Review, Edinburgh, characteristic marks of the, 434.
Revolution, French, profound remarks on the, 46.
Righteousness, original, observations on the phrase, 251.
Rio de Janeiro, beauty of its scite, 27; abundance of the clergy there, 29.
Rousseau, the last moments of, 360.
Rumination, human, curious account of an instance of, 53.

S

Sallust proved not to have been so profligate and abandoned as described by Le Clerc and others, 429; his bust evidently a forgery, 429; asserted to be obscure, 433.
———, peculiarity of his style and manner, 12; difficulties attending a translation of his work, 13.
Savages, ingenious reflections on the manner of converting them to Christianity, 30.
Saxon Architecture, its origin in England, 496.
Slave-trade, necessity of justice attending its abolition, 303.
Samson Agonistes, just observations on the merits of, 230.
Scythians, asserted to be another term for Goths, 257.
Schoolmen, their opinion respecting merit different from that of the Reformers, 349.
Sea-bath, impropriety of its indiscriminate use, 306.
Secretary of State for the War Department, political derangement of the, 207.
Self-examination, great advantages derived from, 437.
Sensations, proved to be the principles of our intelligencies, 450.
Sermons, English, comments on their general character, 143; qualities requisite in good, 144.
Shelton, Captain, declaration of, 176.
Sight, original and important observations on, 387.
Sin, original, remarks on the doctrine of, 239, 255.
Solitude, picture of, 392.
Spenser, reasons for supposing him to have been poet laureat, 3; inquiry into the state of his circumstances at the time of his death, 4.
Spirit, the Holy, co-operation of its grace necessary to man for his salvation, 148.
Stage, keen satire on the, 86; its present degraded state, 425.
Stenography, defence of Nicholson's system of, 329.
Steuart, Dr. his statement of two ancient naval expeditions, 480.
Students, clerical, their present decrease, 442; causes, 443, et seq.
Strength, interesting observations on animal, 383.
Sugar, probable result of its culture in Bengal, 76.
Superstition, singular instance of, 58.

T

Talleyrand, M. description of the Backsettlers and fishermen in America given by, 469.
Tallien, Madame, sketch of her character, 363.
Taste, its true basis the great models of antiquity, 429.
Tergiversation, French Revolutionary, instance of, in Malouet, 161.
Thatching, how executed in West Devon, 51.
Theatre, its entertainments, if well conducted, eminently rational and moral, 145.
Thrashing, manner of performing it in West Devon, 51.
Thornton, Col. W. the revisor of the ancient militia laws, 358.
Thornton, Col. his introduction to Buonaparte described, 363.
Thucidydes, opinion of Cicero, and others, respecting his writings, 432.
Translators, their want of justice in the description of battles and seiges in the Roman and Greek classics, 17.
Travels, modern, observations on, 89.
Tobacco, proposal for its culture in Bengal, 73.
Treaty between Lewis XVI. and the King of Cochin-China, statement of the, 131.
Tree of liberty, nature of the respect shewn it at Rotterdam, 158.
Truth, importance of an inquiry into its principles at the present era, 451.
Todd, Mr. censured for some of his notes on Spenser, 11.
Turin, account of the city of, 273.
Turon Bay, importance of its situation, 136.

V

Virtue, its slow and gradual progress to vice ably pourtrayed, 262.
———, the regret of, that an Illustrious Character should be stained with vice, 432.
Vice, its rise and increase in Holland owing to the Revolution, 155, 160.
——, gradual progress to, from virtue, 262.
Volney, M. ingenious remarks of, on the climate and soil of America, 343.
Volunteers, just observations respecting, 96.
Voyages, general reflections on modern, 39.

U.

Upas, the, its existence proved to be fictitious, 125.
Usury, curious explanation on the subject of, 457.

W

War, democratical insinuations respecting the motives for entering on, 122.
Weather, practical method of observing the changes of the, 338.
———, remarks on its changes in the different seasons, 340.
Wellesley, Marquis of, his character, 371; his conquests in India reckoned among our miseries, 406.
Whitbread, Mr. though a public monitor, still greatly in want of admonition himself, 399; strictures on his Resolutions relative to Lord Melville, 400.
Windham, Mr. general remarks on his political character, 153.
Wharton, Mr. strictures on his abilities as a critic, 7.
Winds, general remarks on the winds in the different seas, 304.
Wolf-hunting in France, description of, 365.
Works before justification, natural explanation of, 354.
World, whimsical conjecture relative to the period of its termination, 120.
Writers, public, their silence at vice criminal, 186.

TABLE OF THE TITLES, AUTHORS' NAMES, &c. OF THE PUBLICATIONS REVIEWED IN THIS VOLUME, INCLUDING THE ORIGINAL CRITICISM.

A

Abridgment of Napoleone's Campaigns in Germany, 491.
Anas, the French, 428.
Andrews's Relations of War and Politics between France and Great Britain, 98.
Annual Register, the, for 1793, 393.
Answer to Nath. Jefferys, with an Examination into the Motives of his Publication, and its probable Consequences, 195.
Archdeacon Law's Charge to the Clergy of the Diocese of Rochester, 101.

B

Baldwin's History of England, 428.
Barrow's Voyage to Cochin-China, 23, 124.
Booker's Calista: or a Picture of Modern Life, 87.
Brayley's and Herbert's Views of Lambeth Palace, 426.
Bristed's Edward and Anna, 293.
Britton's and Brayley's Beauties of England and Wales, 50, 139.
Bryan's Lectures on Natural Philosophy, 281.

C

Carol O'Caustic's Laughable Lover, 424.
Carr's Stranger in Ireland, 55.
Correspondence, the, and Official Notes relating to the late Negotiation, 403.
Cowe's Sermon at St. Paul's, Covent-garden, 104.

D

D'Alembert's Philosophical, Historical, and Literary Works, 449.
Defence of the Volunteer System, with Hints for its Improvement, 96.

Diamond cut Diamond, 295.
———, the, new Pointed, 297.
Draper's, Lieut.-Col. Address to the British Public, see Pictonian.
Dupont on the Bank of France, 460.

E

Evans's Thanksgiving Sermon, 419.
Evidence taken at Port of Spain in the Case of Louisa Calderon, see Pictonian.
Extracts from the Minutes of the Council of Trinidad, see Pictonian.

F

Farrer's Sermons on the Parables, 143.
Forbes's, Sir William, Life of Dr. Beattie, 36.
Fullarton's, Col. Statement, Letters, and Documents, respecting the Affairs in Trinidad, see Pictonian.
———, Refutation of Col. Picton's Letter, see Pictonian.

G

Gaskin's Sermon on the English Liturgy, 418.

H

Hall's Effects of Civilization of the People in European States, 113.
His's Theory of the Political World, 488.
Historical View of Christianity, and the Edinburgh Review, 434.
History and Antiquities of Stratford-upon-Avon, 428.
Hook's Invisible Girl, 425.
——— Tekeli, 425.
Hornsey's Child's Monitor.

J

Jefferys's Review of the Conduct of the Prince of Wales, &c. &c. 186.
Impostor, the, Unmasked, 413.

L

Laurence's Bampton Lectures, 232, 347.
Lebrun's Prodigies of the Imagination, 474.
Lemaistre's Travels through France, 267.
Letter to the Earl of Moira, 369.
——— to Mr. Whitbread, 398.
Link's Edition of Hoffmansegg's Travels in Portugal, 481.

M

Manners's Edgar: or Caledonian Feuds, 425.
Marcliffe's Life of Lady Jane Grey, 423.
——— Looking-Glass, 424.
Measures as well as Men, 99.
Millin's Dictionary of the Fine Arts, 493.
Molleson's Miscellanies in Prose and Verse, 89.
Money's Letter to the Right Hon. Wm. Windham, on the Defence of the Country, 95.
Moral and Political Essays, 476.
Murmur's, Sir Fretful, More Miseries, 307.
Mutter's Thanksgiving Sermon, 420.

N

Nicholson's Treatise on Practical Navigation and Seamanship, 303.
Noël's Historical Dictionary of celebrated Personages of Antiquity, 503.

P

Pape's Compendious English Grammar, 421.
Parny's Travels of Celina: a Poem, 472.
Peake's Admonitory Hints on the Use of Sea Bathing, 306.
Pictonian Prosecution, 172, 281.
Picton's, Col. Letter to Lord Hobart, see Pictonian.

R

Remarks on the Husbandry and Internal Commerce of Bengal, 70.
Rose's Brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, during Mr. Pitt's Administration, 90.

S

Sacombe's Treatise on the Physical Education of Children, 479.
Semple's Charles Ellis, 260.
Signs of the Times; or a Dialogue in Verse, 79.
Sophia St. Clare, 391.
State of the Negotiation, 403.
Steuart's Sallust, 12, 428.
Stone's Sermon on Jewish Prophecy, 414.
Substance of Debates on a Resolution for Abolishing the Slave Trade, 303.
Symmons's Life of Milton, 225.

Talleyrand,

T

Talleyrand on the Commerce between the United States and England, 465.
Thompson's Visitation Sermon, 420.
Thornton's, Col. Sporting Tour, 357.
———————, Transactions with R. C. Burton, Esq. 427.
Tocquot's New and Easy Guide to the French Language, 422.
Todd's Spenser, 1.
Traveller, the Belgian, 152.

V

Vindication of the Celts, 255.
———————— of Mr. Jefferys, 302.

W

Walk through Leeds, 427.
Williamson the Climate of Great Britain, 337.

TITLES OF THE ESSAYS, LETTERS, POETRY, &c. IN THE MISCELLANEOUS PART OF THIS VOLUME.

N. B. *For remarkable Passages, see the General Index.*

Admonition respecting Borough Voters, 112.
Author, the, of the Admonitory Letter, his Stricture on Cobbett, relative to the Delicate Investigation, 104.
Arcesilas on Private Tributes to Public Characters, 322.
Bone's Principles and Regulations of Tranquillity, 110.
Britton's Historical Account of Corsham House, 109.
Cooper's Practical Guide for the Light Infantry Officer, 106.
Correspondence, 112, 224, 334, 448.
Egremont's Observations on the Mildew, 107.
Gleig, Dr. and Mr. Malcolm Laing, 308.
Gray's Elegy, 331.
Inquiry respecting the Unpublished Writings of Bishop Horne, 325.
Italy and England, each in One of their Children, 111.
Letter to Lord Porchester, on the degraded state of the English Clergy, 109.
Lines on the Death of the late Bishop Horsley, 447.
Literary Intelligence, 448.
Nicholson's Short Hand, and the Critical Review, 329.
Nuns, the, at New Hall, 445.
Ode to the Army, 330.
Oxoniensis on the Diminution of Clerical Students, 442.
Political Craniology, 203.
Senex on the Diminution of Clerical Students, 327,
Summary of Politics, 211, 332.
To our Readers, 112.
Valerius Publicola to Wm. Fullarton, Esq. 199.
———————— to the Righ Hon. John Sullivan, 436.
Veritas on Priestcraft, in Popish Confession and Absolution detected, 446.
Vindication of the Right Hon. John Sullivan, against the attacks of Valerius Publicola, 509.

END OF THE TWENTY-FIFTH VOLUME.

ERRATA IN NO. CII.

Page 448, *for* Flendem, *read* Flendum.
percetus, percitus.
liecat, liceat.

Printed by B. M'Millan, Bow Street, Covent Garden.